

THE TURKISH PRESS
1925—1932

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Selections from the Turkish Press

Showing Events and Opinions

1925—1932

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LUTFY LEVONIAN

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I

DO WE NEED A NEW RELIGION AND A NEW PROPHET?

"SEVIMLI AI"
January 1, 1927.

Editorial.

"There has been an important revolution in ideas, conceptions and manners going on in the world since the great war. The views which used to influence our ways of thinking, our imagination, and our intellectual life are entirely changed, giving place to new ideas and new ideals which were never heard of before. Most of the civilized world has lost its hold on religion and morality which were the two foundations of orderly life, culture and morals; so that we have no longer the idea of a common and authoritative basis of morality and religion.

"In Turkey, as in Europe, there is a terrible degradation of morals and manners especially in those big cities which are most in contact with the Occident and are influenced by its refined environment; whereas as we penetrate into the interior of Turkey, we may still see the functioning of the old sacred traditions.

"However, it is an undeniable fact that modern life with its complexities is gaining ground everywhere. The rule of fashion is establishing itself in the place of old morals and old values. Once fashion begins to prevail in the social life of a community, the superseding of moral principles by dancing, music and dress becomes inevitable. But dancing-halls and *cafés-chantants* cannot satisfy the inner needs and longings of people, even if they could govern and adequately fill the external lives of men. People need a new religion and a new philosophy.

"The individual feels a deep sense of need in the most profound strata of his existence, of something

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to give a meaning to life and death, to subsistence, and to every kind of idea and movement. This sense of need, whether innate, religious or supernatural, is as old and as important as the necessities of life. This need can be satisfied during peaceful and settled times by religion and ideals. Today, in these times full of excitement in which we live, there exists a general insurrection and dissatisfaction against both philosophical and academic ideas, and also against traditional and authoritative religious beliefs. Consequently there is a great inclination towards new ideas, new formulas and new views.

"We want a new faith, because there is an intense desire to get out of these spiritual storms and inner crises. People seek a solid rock to which to cling, and a leader to follow. Hysterical persons are blunderingly turning, hitting their heads here and there, trying to find an inner meaning for their lives, and when they cannot find anything to satisfy them, they begin to fall morally. Life seems to consist only of material and selfish ends, and the only terrifying fact for them is death.

"Those who wish to see the results of this crisis of which we have spoken, must visit the asylums and sanatoriums, where there are abundant examples of it. But life is a continuous process of rising and falling, and this fall of the old moral views and social sanctities is really the greatest evidence of the awakening of a new need for the supernatural, and of the search of our spirits for new ideals which shall satisfy our inner longings.

"The important question is, where are we going? What will be the outcome of these inner drives and movements? Is there any hope or possibility of any of the present religions or faiths becoming the universal religion? Do people possess enough power and ability to establish a great philosophy with new contents?

"Positive answers come to most of these questions from different places. There is a self-confident eager-

ness in our times among the advocates of new spiritual movements and especially among active and vigorous young men.

"This mode of thinking is fitted to give birth to a Messianic Savior and to give to the world new beliefs, new faiths and new codes of morality with a new culture.

"The mentality of our age is totally different from that which we inherited from the past. It is devoid of ostentation and bewildering traditions. Although it has been trained in a bad school and lacks methods, it is essentially the soul of today. The spirit of our times is not bound to mysticism or hidden things, and is no worse than the spirit of the old times, which had a better training, and was equipped with a better inheritance.

"Today, none of the leaders of the world, no matter how intelligent and vigorous they are, have yet attained to the height of leadership and knowledge which the philosopher Nietzsche has attained. Still we have not been true heirs of his. However complete our present ideas may be, they revolve round one common point which is very valuable. They have all been born of the same sense of need, and everybody feels the same lack in his spirit and will. This is a necessary basis for the starting of a new and great movement."

II

WE NEED TO MODERNIZE ISLAM.

“VAKIT”

March 7, 1928.

Abulmazfar Ahmed Sahib Bey, a notable Moslem magistrate of Calcutta, India, recently paid a visit to Turkey. Abulmazfar Ahmed Sahib Bey is the founder and the chairman of the Islamic Educational Society. He is on a tour to all Moslem lands, to observe and investigate all the changes and recent developments in the Moslem world, especially since the Great War, and write a book on the subject. He has already visited Egypt, Palestine and Syria. The following is what he expressed to one of the editors of *Vakit* concerning the aims of the Society which he represents.

“The aim of the Islamic Educational Society is to modernize Islam. The number of Moslems who are faithful to their religious duties is decreasing because of the extreme formalism in prayer and worship. Educated people all over the Moslem world are finding it impossible to perform all their religious duties. The only reason for this situation is that we are bound too much to the exact performance of rituals. The aim of religion is to teach us principles. We should interpret these principles according to the times in which we live. My sincere conviction is that if we want to revive the religious life of Moslems, we must put an end to these rites and ceremonies; for example, we must eliminate the bowing, prostrations, and standings in prayer, and make it consist rather of an inner humility. While in Egypt, I was called to a tea party in the house of one of the leading men of Cairo. We were about twenty persons in the party. During the

tea the call for the evening prayer was heard from an adjacent mosque. But neither did the host offer his prayer, nor did he call on us to do so. Whereupon I called his attention to the matter, and told him that if we had not these ceremonial ways of bowing, prostrating, and standing during prayer, we could offer our prayers sitting in our chairs, by turning our minds for a few moments to God.

“Much discussion followed my remark at the party, although we could not come to a definite conclusion. However, there are educated men in Egypt who agree with me. In Syria and Palestine also, I succeeded in converting some people to this view. Now all my hope is that the Turkish ‘*intelligenza*’ also may be interested in this matter.”

III

THE INSTITUTION OF RELIGION.

"MILLI MEDJMOUA"
August 15, 1927.

(Signed) Khalil Nimetoullah, Professor
of Logic in Constantinople University.

Khalil Nimetoullah, professor of Logic in the University of Constantinople has been writing a series of articles in the fortnightly *Milli Medjmoua* under the general heading: "The Philosophy of Revolution". The following are extracts from his article on "The Institution of Religion".

"One of the institutions which forms society is religion. An individual may lead a truly social life only when he is linked to the religious life by some sacred ties.

"The lack of religious life causes a vacancy in the soul of the human being which cannot be filled by any other thing. In the same way the place of religion in the social structure cannot be filled by other institutions.

"Both the history of primitive peoples and observation of the life of modern civilized society teach us that religion, like other social institutions, is ever active because it satisfies the highest and most divine needs of human beings by its spiritual emotions and divine inspirations.

"Religious life with all its emotions is therefore present in the social life of a modern person. It lifts up the soul to eternity, and wakens it to an eternal life even in the days of its vanity. The individual feels himself constantly rising towards the Divine Being through the power of divine life and religious faith, as opposed to the various physical pains and troubles of this life. Moreover, he feels satisfaction in the knowledge that his soul has its source in another Being.

“Our religion, Islam, satisfies the holiest and highest senses, lifts the individual from his vain surroundings to Eternity, and ensures satisfaction to ‘the will to believe’ of the individual. Moreover, Islam is a religion which puts society on sound foundations because of its high estimation of social life.

ISLAM IN OTTOMANISM.

“In Ottoman society, Islam was not purified from the nonsense which had gradually found its way into our religious life. Religious practices were not examined scientifically, and consequently, the high values of this divine religion were not put forth so as to infuse holy feeling in individuals. Thus, religion became lifeless.

“There was, however, an institution called ‘Sheikh-ul-Islamate’, in the Ottoman empire. This institution, as its name indicates, was supposed to guide and regulate the religious life. On the contrary, this institution, neglecting totally the work of religious education, was busy with secular affairs. In the *Medressehs* (seminaries) Arabic books were used which were void of any value. The study and interpretation of traditions, which should have been the real object of those schools, were neglected. Their only aim was to create a body of men of high standing in Ottoman society who could perform rites and ceremonies. These men were therefore nicknamed ‘doctors of ceremonies’ by those religious teachers who had come forth from among the people.

“Thus, while this institution was busy with such secular affairs, it affected fatally the civil legal institutions of the state by its *fetvas* (decrees), assuring their acceptance under the cover of religion. Neglecting its own work, it caused the disrepute of Islam in the esteem of others by thwarting the religious life of the people with unreasonable myths.

“As a result of this, the real values of Islam were obscured and were not brought into relationship to the people.

THE ISLAM OF THE TURK.

“Islam is the religion of the Turkish people. There is an extraordinary supremacy in the nature of Islam as a religion which is not found in any other religion. It satisfies the ‘will to believe’ of the individual. It lifts him up to a sense of communion with the eternal Being. That is why the Turks have been true and sincere followers of it since the day they embraced it, and they never have abandoned it. Sincerity and attachment like that of the Turks to the Moslem religion cannot be seen anywhere among other Moslem nations. Islam has attained its zenith in the Turks, and the Turks have lived their holiest and most sublime life in Islam.

“Moreover, Islam possesses a certain power, which has been the greatest factor in the promotion of this religion among the Turks, and which is not found in the same degree in the other universal religions.

“Islam, until today has been able to keep its characteristics of true universality, and this, in spite of the fact that the number of its followers is less than those of Christianity and Buddhism. It is not a religion confined only to the people of one race or one culture. Sometimes other religions have witnessed comparatively greater success in mission fields than Islam, but their successes have been temporary, devoid of permanent results; whereas the case is the reverse in Islam. Manichaeism also, has been a universal religion in the past, with a great number of followers in the vast areas between Southern France and China. However, this religion did not help its adherents, and it has disappeared. Buddhism, through its missionary activity, progressed much in the West, but at length

it became simply the religion of the civilized nations of Eastern Asia.

“Christianity had many followers among the Turks before the spread of Islam. Also some nations in Western, Eastern and Southern Mongolia had embraced Christianity. But the success of Christianity has been only temporary. It also has become confined to the principal civilized nations of Europe. The Christians who do not belong to Western civilization are so few and backward in civilization compared with the Christians of Europe, that they are not worth considering. In spite of the fact that Islam is usually regarded as the religion of the civilized society of Western Asia only, the number of Moslems in Eastern Asia, especially in India and Zong (?) islands exceeds the number of the Moslems of Western Asia. In China, Moslems possess their own Chinese religious literature. They have no need of any outside help. They are an independent power; whereas, the efforts of Christians have failed to bring into existence a national Chinese Christianity. In Africa, Christianity has not been able to achieve anything as compared with Islam. There, Islam was spreading among the Abyssinians even in the 19th century, in spite of the fact that they had been Christians long before. In general, history is full of examples where a great number of former Christian und Buddhist nations have left their religions in order to embrace Islam. But history does not record a single instance where a former Moslem nation has left her religion for Christianity or Buddhism.

“However, Islam, being the religion of the Turks, has satisfied this ‘will to believe’ of the soul of the Turks all through the ages, but has not kept itself abreast of the progress of their feelings in the course of time. Consequently, it has not been able to guide these feelings in their necessary development in connection with other movements of the time.

REVOLUTION IN RELIGION.

“There is no official institution in Islam: and there cannot be one. Islam imparts its eternal and Holy life and its holy injunctions to the consciences of men. It derives its strength not from formal institutions but rather from faith and conscience.

“Islam makes its spirituality and sublimity felt in better ways through the communication of its divine inspirations. It makes possible to human beings the living of a spiritual existence above worldly relations, through the ministration of the highest and holiest feelings. It imparts a sweetness to the souls of people. It creates a longing in the soul towards a divine being. The spiritual and holy feeling, which cannot be imparted by any other institution, is the result of religious inspiration, produced through the religious life in the individual conscience.

“It is therefore indispensable to give to human beings these sublime messages and holy teachings of Islam in their primary simplicity; to purify it from superstitions and Judaistic intolerance; to arouse its social vigor by examining the whole structure and the foundations of Islam according to modern concepts; and finally, as a result of all these, to bind the individual to society by the blessed links of this holy institution.

“Moreover, the important thing to be done is to examine thoroughly by modern scientific methods the origin of Islam as given by the Koran and the Prophet, and to bring forth the religious premises and their modern values for society.

“The result of such scientific investigation will show, no doubt, the sublime and divine nature of Islam. It will demonstrate, for instance, the wonderful concordance of the feeling of freedom of the individual, with the inner religious submission in Islam. It will empha-

size the importance and value which Islam attaches to social life, unparalleled in any other religion.

“Through such inquiries Islam should be purified from all later superstitions and should resume its original simplicity. It should be demonstrated that Islam is a modern religion, unparalleled by any other religion, besides being a divine religion.

“The country expects from her young doctors of Islam, who are the sons of the Revolution, that they should supply the great lack, felt in our social life, by putting forth the sublimity of Islam, which is the sacred institution of our race.”

IV

TURKEY ABOLISHING THE CALIPHATE.

1

MUSTAFA KEMAL PASHA'S ADDRESS
GIVEN AT ANGORA IN THE NATIONAL ASSEMBLY.

The first part of the speech is devoted to the telegram from Tewfik Pasha concerning the Caliphate after which he goes on to say: — "Fellow Countrymen! It has been a mistake for one man to hold down the rights of the nation. I want to speak briefly from Turkish and Moslem history concerning this thing. In the world today there are over 100 million Turks. According to History the ancestor of the Turkish nation was a grandson of Noah. It is historically true that fifteen centuries ago the Turks founded great empires in the center of Asia. They sent ambassadors to China and received ambassadors from Byzantium. Fellow countrymen! There is also in the world the Arab people numbering over 100 million, part of whom live in Arabia. Our prophet was born from among them. Our prophet was the last of the prophets and his book is the most perfect. He worked for twenty years to found the Moslem religion, overcoming great difficulties. This evening is the anniversary of his death.

"After the death of the prophet his friends began to be greatly disturbed and grieved over their loss. They gathered together to consult and to choose some one to be his successor, Caliph. The prophet had liked Abu Bekir and had indicated on several occasions that Abu Bekir should be his successor. But the selection did not prove to be easy. There was considerable discussion with a difference of opinion on fundamental things, three in particular:

"(1) The office of Caliphate shall belong to the strongest and best fitted people.

“(2) The Caliphate shall remain with the people who have best served the prosperity of Islam up to that time.

“(3) The Caliphate shall be held by the nearest blood relation to the prophet.

“After long discussion on these three points it was impossible to act unanimously and in order to prevent further discussion Abu Bekir was selected Caliph by the influence of Omar. Thus the first Caliph was elected by personal influence rather than by the normal voice of public opinion. Let us not think these discussions were out of place. The problem of the Caliphate is one of the greatest problems of the Moslem nations, because the Caliphate assures connection between the peoples of Islam. This office is that of a ruler to unify all Moslems in their creed. Therefore it must have power and force. From this point of view the first consideration, given as above, ought to have had preference. However, it was good that Abu Bekir was elected, because after the death of the prophet there appeared dissension in many places. Abu Bekir was able to suppress all and also to widen the influence of Islam. At the end of his life he recalled the difficulties encountered at his election and made a special request for the selection of Omar as his successor. The reign of Omar was one of great prosperity and wealth for Islam. Wherever there is abundance of worldly wealth there is always intrigue and dissension. Omar considered these things. The prophet himself had prophesied such conditions. In time Omar came to feel that it would be impossible for one man to control the whole Moslem world. He thought of appointing Abdurrahman as his successor, but he refused. Then Omar left the whole thing to the consultation of the people. After his death the people gathered together and selected Osman as their Caliph, but there were intrigues and rebellions everywhere. Osman was altogether incompetent to deal with the situation. He

asked protection from the government of Damascus, but instead the insurgents attacked and killed him in Medina. After his death there were a good many quarrels over this problem until at last Ali was appointed Caliph. The ruler of Damascus defied the new Caliph and there was war between them, resulting in a treaty. In this treaty Ali desired to use the term 'the ruler of the believers', but the other party objected, saying Ali was not ruler of all Moslems, but only of those in his own locality. As a result of this dissension the ruler of Damascus claimed to be the Caliph. Thus we may see that within 25 years of the prophet's death two of the greatest men stand opposed to each other, each claiming to be the Caliph, gathering to himself followers to fight the other. Ultimately the Ommayyids of Damascus got the upper hand and joined the office of Caliphate with that of Sultanate. The history of the Ommayyid dynasty is full of bloodshed. They were only able to rule for 90 years before the Arab people got rid of them and founded the Abbasid government, the ruler of which was called Caliph. At the same time there were persons who had ruled in Spain, claiming to be Caliphs.

"As already mentioned, there was in Central Asia a Turkish empire two centuries before Mohammed. These Turks began to expand their influence as far as Mesopotamia and Syria, where the Abbasid government was in control. They became Moslems about ten centuries ago. They secured high official positions. Then they formed the great Turkish government, and the Abbasid Caliph in Bagdad came under their influence. Later in Bagdad there were two rulers. One called Melik Shah, representing the Turkish sovereignty, and the other an Arab, the Caliph. This is very significant, because the Turkish sovereign did not object to there being the separate office of Caliph. They could have easily combined the two in one person, as five

centuries later Sultan Selim did in Egypt. Now we have the same situation. There is the office of the Caliphate and also the office of the national sovereignty, represented in the Grand National Assembly of Turkey. These two can stay side by side. All the people of Turkey promise to support that office with all their power, taking this as a religious duty. This method of administration will be exceedingly useful both for Turkey and for all Islam."

From this point on Mustafa Kemal Pasha endeavors to show from Ottoman History how harmful it has been to have the two offices combined in one.

Continuing he says: "The Turkish nation which has founded a great Seljuk and Ottoman government has founded today a power in its own name. In this way the Turkish power will develop and acquire a position which will secure prosperity to all Moslems. The Turkish and Moslem power of Turkey will be the fountain of prosperity, both national and religious."

2

BY DR. RIZA NOURI BEY.

"TANIN"

November 8, 1928.

"The Caliphate is given to the strongest Moslem political power in the world. Whoever protects Islam is the one entitled to hold the office. All those requisites are found only in the new Turkey, under the protection of the National Assembly. The armies of the National Assembly are always ready to sacrifice their rights for this purpose.

"The Caliph has spiritual authority over all the Moslem World. His duty is to protect Islam, to guard it against adversity and to lead it into prosperity. History shows that Moslem government has suffered great adversities, because of quarrels over the Caliphate. Whenever the Caliph has interfered with civil administration those governments have been overthrown.

“Again examine this personality who has combined in himself both the Caliphate and Sultanate. When has it secured progress and happiness to have the two combined in one office? Turkey has carried out a great revolution, showing the newest and most important aspects of science. Revolutions perfect themselves gradually. Today the nation has laid a foundation. Anatolia is in a state of great awakening. The Anatolian is not a theorist. He is practical. He is weary of a personal sultanate. The prosperity of Islam lies in Anatolia. Anatolia is awakening and all Asia is sharing with it. The whole Islamic world thinks the same regarding the Caliphate. True prosperity for Islam lies in this view of the office. All Islam must rely on Turkey in dealing with the Caliphate. Therefore the world of Islam follows us naturally in solving the problem. The Caliphate is not a thing pertaining to a person. The time has long passed since one person ruled a people, by ancestral right. The nation today believes that the period of slavery passed long ago. Therefore the Caliph ought to be appointed by choice. The Holy Law prohibits the appointment to the Caliphate of such men as would abuse it. By law whoever is the most fit, morally and intellectually, is worthy of the Caliphate. Up to the present time, those who have occupied this high office have not served the country in a useful way. In conclusion, from now on, only he who is worthy of the office will be appointed. This matter of selection is good, because the members of the house of Osman will try to become the most fit, intellectually and morally.”

3

TEXT OF *FETVA* OF DEPOSITION.

“TANIN.”

“I. Text of *Fetva* deposing the fugitive Caliph, presented at the Grand National Assembly.

“Question: If an *Imam* of the Moslems accepts unnecessarily the severe proposals of the enemy, bringing ruin to all the Moslems, and if he shows his weakness in protecting Moslem rights at a time when Moslems are struggling to defend these rights, and if he agrees with the enemy and actually dares to act in such a way as to disunite the Moslems, and if he perseveres in these rebellious acts and takes refuge in foreign protection and leaves the office of Caliphate and runs away and actually withdraws from the Caliphate, is he deposed according to Moslem law?

“Answer: God knows it to be YES.

“II. Therefore in order to protect the rights and interests of Islam, would it be lawful to be loyal to a person who is worthy of the office of Caliphate?

“Answer: God knows it to be YES.

“After these two *Fetvas* had been read Mustafa Kemal Pasha asked for the vote of the Assembly. Some objected that a *fetva* was final and it would be wrong to vote it. Then Mustapha Kemal Pasha said: “No. Some times even *fetvas* have been given to ruin this country. This *fetva* must be put to a vote of the Assembly.” Another member objected at this point saying: “The Holy *Fetva* is above our vote. Inasmuch as there is a *fetva*, he is deposed.” Without further discussion the president of the Assembly put it to a vote. It was carried unanimously and the Caliph was elected by secret vote.”

4

REPLY OF NEWLY CHOSEN CALIPH
TO THE GRAND NATIONAL ASSEMBLY OF TURKEY.

November 24. “I have received with great joy your telegram, declaring my election to the high office of Caliphate by the Grand National Assembly of Turkey. I am especially thankful and proud of the sign of honor

and love shown to me by your Assembly. I beg God that I may be successful in serving the high Moslem interests."

(Signed) CALIPH OF THE MOSLEMS
Servant of the two Holy Cities.

REPLY OF NEWLY CHOSEN CALIPH TO THE
EXECUTIVES OF GRAND NATIONAL ASSEMBLY OF TURKEY.

November 24. "I have received with great satisfaction your representatives and your telegram of congratulation. At a time of great crisis when the nation was almost destroyed our people rose to the occasion and brought us back into existence."

OFFICIAL PROCLAMATION BY THE NEW CALIPH.

November 24. In this proclamation the new Caliph formally accepted the office, imploring God's aid in the performance of his duties. He said: "I need help, and appeal to the Moslems that they supplement my efforts with their advice and consultation."

5

ADDRESS OF SAID BEY, MINISTER OF JUSTICE.

"TANIN"
March 3, 1924.

Said Bey
Minister of Justice.

"Sirs: The Moslem law in regard to the Caliphate has two aspects of which one is religious and the other political. The political aspect is outside of my present discussion, the purpose of which is to explain how Islam as a religion understood the Caliphate. In the Koran we do not find any verse referring to the Caliphate in the form we know it and as it exists. In regard to the government and administration of the country, in the Koran there are two divine principles, (1) the affairs of Moslems must be settled among themselves, (2) obey God, his prophet, and the authorities.

The first of these principles is that of "consultation" (refers to phrase in Koran *mesh-ver-eet*) and the second recommends obedience to the orders of the authoritative rulers. In the Koran there are the words Caliph and Imam but this reference is not to our prophets and caliphs. The chief purpose of the Caliphate in the eyes of God is to support the law (right) and annul the wrong, in other words to enforce justice. (Makes reference to fact that Abraham was called *imam*.) Thus there is no decree in the Koran in regard to the problem of the Caliphate which we are discussing now.

"In the traditions there are only two or three references in regard to the Caliphate and in those there are no statements in regard to problems such as 'what are the prerogatives and qualifications of a Caliph?' Now, can one reason from these statements, the principle that a Caliph is indispensable? Certainly not! Even our prophet, Mohammed, gave no ruling in regard to this at the time of his death. He left this question to the nation because he considered it merely a problem of administration. After the death of the Prophet. Abu Bekir was chosen Caliph and he named Omar as his successor. The authorities at that time did not even know what to call Omar. They showed some uncertainty as to his title. For some time they thought of calling him the Caliph of the Caliph of God's Prophet, however, as this title would be too long by the time there was a fifth or sixth Caliph, they abandoned it. Some called him the *Emir* (commander) of the believers. Omar at the end of his life did not name any successor because he could not find any worthy person and referred the question to a council of five or six persons who named Osman. Thus we see that the intimates of the Prophet did not define the Caliphate.

"In later years, a good many *Sunni ulema* divided the Caliphate into two parts, (1) the true or real, (2) the untrue or superficial. The true Caliphate was called

the Caliphate of the Prophecy. Our prophet, Mohammed, says in one of the traditions 'the Caliphate after me is thirty years'. After that it became an unjust and fierce domination. Therefore the great authorities believe that the Caliphate ended with the death of Ali and six months of the rule of Hassan. They, therefore, argue that the Ommayyades and Abbassids were not Caliphs. Other doctors of law have mentioned some of the qualifications of the Caliph which are essential, but the thing that is exacted by the Moslem law of Moslems is to establish a government. Anarchy is illegal. The purpose of the government is to insure the administration of the country and the establishment of peace and justice. The law does not exact that there should be in any case an office of the Caliphate and a person holding the title of Caliph. In these days the term government was not used, therefore the Caliphate. In our days the word Government is common. Some may object to this, saying that the *Sunni ulema* are united in telling the Moslems that the appointment of an *Imam* is necessary. We can answer this by quoting another of the *ulema*, who said that 'if there is not an *Imam* with the necessary qualifications, the appointment of an *Imam* is not compulsory.'

"The idea that the permission of the *Imam* is necessary for the legality of the Friday and other feast-day worship is wrong. To keep open the doors of the mosques to Moslems, no permission of the *Imam* is necessary. The idea that preachers and *Imams* must be appointed by the Caliph is also wrong. The preachers have been appointed by the Sultan in order to prevent the preachers from quarreling. This Sultan could have been a woman. For a year now, the Commissary of the *Sheri* has been appointing them. The appointment of the *Emir* of the Pilgrims is also not necessarily the right of the Caliph. This appointment is only made to provide for the safety of the pilgrims, so it is a duty

of the government. In conclusion, the Caliphate is an administrative and political problem. Its purpose is to establish a government in the Islamic world. It is a problem for us now whether politically a Caliph is needed or not. The solution of this problem belongs to the Assembly. My explanations were only to show the opinion of Islam in regard to it."

V

SPIRITUAL DECLINE — THE FAULT OF PARENTS.

“VAKIT”

February 11, 1928.

Signed Article.

(Signed) Khalil-Khalid.

“Some time ago I became convinced of the fact that when any one of us leaves Islam he causes a loss to Turkism. Recently the different opinions expressed in the press on the occasion of the conversion case at the Broussa American School made evident the fact that many of us think likewise. ‘The freedom of conscience!’ What an impressive expression, but it has proved to be merely a conventional and legal emphasis. The number of books written on this subject is considerable. Nevertheless such ideas have not been able to modify my view on this matter and thus far I have not been able to learn of the apostasy of a single Turk from Islam. The number of Turks in our country must not decrease on any account. An apostate Turk cannot remain any longer a part of our society. According to myself, apostasy must be forbidden by law. I do not think that such a course of action is against the principles of secularization. This is a matter of national preservation, which cannot be sacrificed to any theory of ‘freedom of conscience’.

“An apostate is either attracted or beguiled. If beguiled, he is to be guarded, because his apostasy is due either to his age or to the weakness of his will. If attracted, then his apostasy is due to his desire to secure personal interests. His action isolates him from the rest of his countrymen. He is then a man without any sense of honor or rather a man without a nationality. This feature of the matter should be considered from the national point of view.

“Let us consider now the religious side of the matter. The religion of Islam is not only the last of the religions inspired through revelation, but it is the perfection of other religions. It draws to itself a considerable number of followers *by its moral power and influence and not by its missionary efforts and activities*, and this even in purely Christian countries. There is no other religion higher than Islam. Its moral power is known to all those who are interested in it. Obviously the Moslems have the right to exult in it with the expression, — ‘Islam is in God’s sight THE religion’. But if Islam is conceived in a blind fanaticism then it becomes disgusting. It is the only religion which can be called truly modern in every century. If Islam is well understood, or well presented to the people, no one would ever desire to sever himself from it, either by way of apostasy or by way of atheism. But how make this fully known to the people? During the last few generations in our country true Islam has neither been represented to the people nor explained in a modern, scientific way. The ‘teachers of Islam’ wanted to carry us back to the spiritual conceptions of the Middle Ages. This class of people were gradually becoming the priests of Islam, despite the fact that in Islam there is no place for any intermediary between man and God. Christian priests have followed the tendencies of the time, but the ‘priests of Islam’ have been their imitators, clinging fast to the mentality of the Middle Ages. The so-called teachers of Islam were obstinate enough to exhibit a disgusting state of fanaticism. This situation, as a result, gave rise to a more dangerous situation. Many people began not to care at all for religion, and some, spoiled by the insincere appreciations of the Western world, even committed the meanness of mocking religious rites and duties, and thus did great harm to spiritual living.

“Thank God, that religion (Islam) in our country at

present has begun to be considered more freely and in a more rational way. Two years ago our honorable prime minister said to a notable among Indian Moslems: 'Within a few years you will see in Turkey the truest form of Islam.' This is a farsighted answer of a statesman to an Indian Moslem.

"Probably some would insist on the futility of religious discussions. However, today EDUCATED PEOPLE WILL TELL YOU THAT A CIVILIZED MAN CANNOT LIVE WITHOUT SPIRITUAL VALUES. Once I asked an English scientist who was a professor of geology and a believer in the doctrine of evolution, why he attended church regularly. He answered me that an English gentleman must be religious minded and pious. It is not in vain that the children of Anglo-Saxons are carefully taught in spiritual matters.

"Education, what a fine but what a difficult task! Are there sufficient numbers of people who understand this? The need of education is great with us. Foreign schools are crowded with our children. At first sight, the superiority of the methods of education in these (foreign) schools seem to justify our children's frequenting them and being profited by them. But in reality it is not a situation to cause rejoicing. The education of these various foreign schools is harmful to the creation of the desired harmony and unity of our national feelings. Most of these schools are founded by the contributions of the people who desire the propagation of Christianity. The directors of these schools are men of religious position and office. Certainly, the Turkish pupils in these schools see with interest the marching of Christian pupils to chapels at definite hours, for prayer and worship. Have the Turkish pupils in these schools also been supplied with places of worship?

"The spiritual looseness, seen in the Turkish world during these last generations, is due to the indifference of parents. Many parents in addition to their negligence

in teaching spiritual things to their children, have shown such carelessness in the performance of their religious duties, that they have been bad examples to them. And if this religious indifference is extended also to women, then the moral structure of society becomes seriously affected. We must take example from the activities of Christian Churches in this matter. There you will meet every kind of people both educated and uneducated. Whereas the situation of our mosques is growing worse. Very few of the educated go to mosques. Is the dissemination of new sciences among us the reason for it? Certainly it cannot be; because the discoveries of new sciences are showing us clearly the presence of a supreme Ruler and Creator. The increase of knowledge, if founded upon a sound basis, does not shake one's faith; on the contrary it strengthens it."

VI

THE ADDRESS OF ISMET PASHA ON EDUCATION.

"IDJTihad"

November 1, 1927.

Signed Article.

(Signed) Dr. Abdoullah Djevdet.

The following are comments by Dr. Abdoullah Djevdet, the editor-in-chief of the fortnightly *Idjtihad*, on some of the points made by Ismet Pasha in an address before the second national convention of the *Djumhuriyet-Khalk* party at Angora.

"The declarations by Ismet Pasha are not a story of past events but are full of indications for the future. The address proclaims to us the coming of the very thing for which we have been waiting so anxiously and eagerly.

"In the address there is mention of the projected abolition of the system of indirect election. The indirect method of election, which is the actual system with us, has passed away already from all other countries. Even Bulgaria, Yugoslavia and Greece elect their national assemblies by direct election. Our present system of indirect election exhibits us to the world as a nation which has not attained yet to a right political standard. So this point in the declaration of the head of our government is of great importance. It is not enough to be a tax-payer only in order to be able to vote for the election of the members of the National Assembly. First of all literacy is necessary. In Finland, an illiterate person is not considered even to be a man, in fact he possesses no rights: only the votes of educated people are reckoned.

"Moreover, the vote of those with a primary education is counted one vote; that of those who have been through a secondary school two; and that of those who

have had a still higher education three. A civil education is needed in order to perform one's civic duties.

"Not less important also is the good news which Ismet Pasha gave concerning our educational program.

'Education should be based on the principles of a secular and unique social system. Our aim in education is to prepare our countrymen in such a way that they may uplift the social and civil standards of the nation and contribute towards the growth of the economic power of the country.'

"Such lives contain the conditions necessary for the growth and moral strength of Turkey."

FREE AND COMPULSORY PRIMARY EDUCATION.

(Signed) Abdoullah Djevdet.

"This was undertaken by the state in the constitution of 1293, but has remained a 'dead letter' until today. The time has come for its revival. The rate of literacy was 65% in Bulgaria eight years ago. Now it has certainly exceeded 75%. Whereas with us it is altogether different, a literacy of even 15% would be the assertion of a bold person. The new census will elucidate this point further. Let us consider the following great and important matters. Today, in the University of Athens there are 13,000 (I repeat, thirteen thousand) students, whereas in our University there are less than one thousand students. This fact was stated to me by my friend Yousouf Zia Bey, one of the professors of the Faculty of Law. Moreover, in some faculties the number of teachers exceeds that of students. It was a few days ago, only, that the *Daily Milliet* mentioned the fact that there were but three graduates of Geography this year with five professors. One-fourth of the population of all truly civilized and eminent nations is always found in the schools. Today,

the population of the United States is 110 millions. The total number of these, both male and female, who go to the schools, including those in night schools, is twenty seven million, two hundred fifty thousand.

“Here lies the glory of America.

“Here lies the source of power and might of civilized and progressive nations. It is this way that America is holding both Europe and the whole world under her economic sway.

“Our budget for education is about six million Turkish liras. Our total budget for the state is 200 million liras. So that the budget for the education constitutes only 3% of the whole budget. Whereas the budget for education in Greece, being 6% of her whole budget, is double that of ours and this proportion has been maintained there from the year 1904. In 1911 our budget for education was the same as at present, that is, it constituted 3% of the whole budget for that year.

“Again Ismet Pasha has said: ‘The very delicate problem of the alphabet is under consideration.’ With all respect to him, we are obliged to repeat the words of Shakespeare: ‘The ideal of others makes us afraid.’ If the problem of characters shall be left to committees for its proper solution, it is futile to expect a constructive outcome. In all probability the decision will be conservative and in favor of the preservation of these Arabic characters, which is our torment. If the designation of the new form of government, or the matter of preservation or abolition of the Caliphate had been left to an elected and independent committee, we know quite well what the outcome would have been.

“In the East, as well as in the West, the really great things are performed by saving blows, and it shall continue to be so. We may expect that the last saving blow for this matter of characters will be given by that great and eminent leader, whose authority and ability in giving similar blows is well established.

“However, the brief declaration by the head of our government contains a fair number of desires and actions. And while we wish hearty and sincere success for their fulfilment and achievement, meantime we cannot but reassert our convictions that great cures and sometimes even bloody operations are necessary.”

VII

THE ADDRESS OF ISMET PASHA ON EDUCATION.

“VAKIT”

November 14, 1927.

Extracts from an address given by Ismet Pasha, the Premier of Turkey, at the second General Convention of the *Djumhuriyet-Khalk* (People's Party) in Angora, in his capacity of Vice-president of the party.

HOME AND FOREIGN POLICIES.

“The *Djumhuriyet-Khalk* party is republican, secular, popular and national. In our home policy, unshakable confidence and the reign of peace are foremost points which we contemplate . . . Our party counts as one of its important affairs, the problem of the Census. We need to stand for a true and complete census. The problem of the census shall be one of the important fields of the activities of our party.

“In general elections our party aims to establish the method of direct election.

“In our policy of justice our firm intention is to take as its basis, modern democratic thinking and the statutes of laws and the organization of justice as set forth by the Republic of Turkey, thus to make available the blessings of justice for the benefit of the people, by carrying it to the doors of our countrymen.

“Our foreign policy is based upon the preservation and protection of our hardly gained national rights, of the existence and honor of the state and the preservation of peace.

EDUCATIONAL POLICY.

“Education should be based on the principles of National, Secular and Special schools. Our aim in education is to prepare our countrymen in such a way that they may uplift the social and civil standards of the nation and contribute towards the increase of the economic power of the country. We are favoring the establishment of free and compulsory primary education within the shortest period possible. The various capacities of the children of the country who have finished their primary education should be observed and the assurance of their productivity should be secured through moral and material means. Therefore, one of the main lines of our educational policy is the establishment of trade schools, parallel with the institutions of general education. It is also in our program of education to give at least a primary education in public classrooms to those adults of our countrymen who had not been able to get it in their free hours. This primary education is indispensable for every one. We plan also to open special courses for those of our countrymen who are already engaged in various economic enterprises in order that they may increase their efficiency. Our program includes also the systematic reorganization of our university and secondary schools in such a way that they may fulfill the needs of the country for men of science and high technique. Meanwhile we aim to prepare proper and worthy positions and prospects for our men of science.

INSTITUTIONS OF FINE ARTS.

“We shall endeavor to establish art institutions and provide the needed environment for the preparation of eminent artists. We need to enrich the Turkish language with the needed vocabulary and rules, and take all the measures for its development in order

that it may be able to express rightly all kinds of thoughts and feelings. The delicate problem of the characters is also under consideration.

SOCIAL AND SANITARY POLICY.

“The basis of our Social life is the preservation and solidarity of the family. In our social structure, a strong family life, free from all kinds of anti-democratic and servile mentality, is the thing which will occupy our attention. We have resolved to seek and to pursue continuously the procuring of all means for the protection and usefulness of the children in the family. Thus we consider the nurture of children to be the main wealth and support of the country. The conviction that the prosperity and happiness of the country is possible only through service, and that wealth can only be secured through economy above everything else in the family and in society, shall be foremost among the activities of the party. The struggle against the high cost of living shall be pursued unceasingly and properly.

“The following are the aims of our Party:

To work for the improvement of the sanitary conditions of the country along scientific lines;

To fight continually against social diseases;

To enlighten the people persistently and uninterruptedly in order that they may come to respect the laws of hygiene and health;

To open scientific institutions;

To make hygienic and social laws for the realization of our program of public health; and

To provide the means for the care and protection of those who are temporarily or permanently disabled.”

VIII

THE NATURE OF THE TURKISH REVOLUTION.

“MILLI MEDJMOUA”
September 1, 1927.

Signed Article.
(Signed) Khalil Nimetoullah, Professor of
Logic in the University of Constantinople.

“The loftiness of the nature of the Turkish revolution has amazed the world. First of all, the atmosphere and the environment from which the Turkish revolution came was overshadowed for long centuries by the life of the Middle Ages; and this severed all relations and ties with contemporary civilization and made it sink to such a state, that no sign of new life was forthcoming from it. Moreover, the society from whose bosom the revolution came forth had lost its national consciousness under the dominion of certain tyrants who were altogether foreign to the real nature of Turkish society. It had forgotten its social existence and was living a confined life, bound to traditions and old conceptions.

“This Ottoman reign was forcing the people, on the one hand, to live the life of the Middle Ages; and on the other hand, was concerned to perpetuate the theocratic form of the State.

“To this the Turkish soul has never allied itself. It could not even if it would, the Ottoman conception of life being what it was. The Turkish spirit was democratic. History shows this to us. Therefore the Ottoman element which formed the government was altogether foreign to this spirit. In Ottomanism there was no freedom of mind, instead a religious intolerance reigned. As a result of this a separation instead of a harmony was taking place between the people and the Ottoman class.

"The Turkish revolution has blossomed as a new plant in such a decayed and rotten existence. It established a modern state in the political arena after abandoning this retrograde way of living. In the social field it gave complete and free sway to all those factors which might create a new and modern nation.

POLITICAL REVOLUTION — SECULAR REPUBLIC.

"The Turkish Revolution has infused an altogether new life into the State. During the Ottoman reign, theocracy was the form of the State; whereas the State is and should be a secular institution. The State has no relation, and should not have any, with religion. Religion lives in the individual conscience, and takes its strength from the religious faith of this individual conscience. The State, on the other hand, is a political power which should busy itself with the temporal needs of society, and should establish a basis of equity and justice among individuals. Therefore an institution which is secular and political in its functions cannot have any relation with religion.

"In the Middle Ages, however, in order to exploit the authority which religion possessed on individual consciences, the statesmen, rulers and nobility allied themselves with the priests, and thereby convinced the people of the Divine attributes of the State. They created theocracies and governed the people in the name of religion, with the sole purpose of furthering their personal interests.

"In Ottomanism, Islam considered the affairs of the State as fundamentally secular, and so both the form of the government and the mode of its administration was left to the will of the people. But later on, some Sultans, exploiting the authority of religion to secure the permanence of their reign over the people, proclaimed their character as the 'Shadow of God'. And thus, through the efforts of some charlatans, who be-

longed rather to Canonical jurisprudence than to the religion of Islam, Ottoman sovereigns also arrayed themselves with the glory of a theocracy.

"Islam has considered the State an altogether secular institution. The Prophet has not given any religious command or direction for the affairs of the State. His successors have also left the affairs of the State completely in the hands of the council of the people and thus they have demonstrated that the affairs of the State are secular and so subject to the will of the people.

"Moreover, as if this anti-national and anti-modern idea of the institution of the State did not suffice, a new conception called the Caliphate emerged to form another phase of the Ottoman reign, in which the Ottoman found the most powerful factor for intolerance. The institution of the Caliphate is nothing but a hypothesis. Because literally 'Caliph' means attorney. The Prophet himself was the head of the government during his lifetime. The title 'Caliph' (attorney) was given to his successors at the head of the government to show their relation to him. The Caliph is the head of the State; and the Caliphate is the government. Both of them are secular and political and do not possess any relation to religion. This was the essence of this institution. The heads of the Government were elected by the people during the early period of Islam. In modern terms, they were presidents of a republic. But later on, some despots, in their anxiety to secure a religious authority over the people, gave a religious meaning and status to the institution of the Caliphate. They had established a despotic government which is not derived from the religion of Islam. The Turkish revolution, by abolishing this meaningless institution, rendered a great service to Islam, and to Turkey.

"The civilized world, at present, has accepted the form of a secular republic as the latest form of govern-

ment. The most progressive nations have adopted this form of secular republic for their countries.

"The greatness and value of the Turkish revolution lies in its abolition of such an institution of the Middle Ages and the establishment of a thoroughly modern state in its place.

"Today, the Turkish state is a republic. It is composed of a National Assembly and a President of the Republic duly elected by the vote of the people. Moreover, the institution of the State is secular, *i. e.* the State uses the powers which it has from the people. The State is not under any other influence or authority. Therefore, sovereignty is of the nation unconditionally.

"The State does not recognize any religious sovereignty or protectorship. It is secular throughout. The religious faith which should live in the individual conscience, gets its power and sovereignty in the life of the people, as it is comprehended in modern civilization. It is not included in the mechanism of the State.

"It follows, then, that the present Turkish State has been established as a secular republic which is the form of a perfectly modern State. It rests on national forces in civil and legal matters, and does not recognize any other authority.

TOWARDS THE SOCIAL REVOLUTION.

"Today the greatest duty of the rising generation is to carry this revolution into social fields.

"The social revolution is the fulfilment of our revolution thus far. And this can be achieved by a thorough purification of our social institutions from their non-social elements. It should begin with our language and go to other institutions.

"The good of the social revolution is in national realization. Its aim is to cast away Ottomanism, which was choking our national existence, in its antinational traditions and statutes, and to realize Turkism in its

place. Already, Ottomanism has yielded its place to Turkism in civil affairs. All the Ottoman elements have been wiped out from the institutions of the State. The State has purged itself of the elements of the Middle Ages and has become a thoroughly modern state. But to realize the same and in the Social field, *i. e.* to cast away Ottomanism from all the institutions which constitute our social life, and establish Turkism in its place, may only be achieved by beginning to work in an orderly and serious manner. This must be our supreme duty if we intend that Turkey shall hold its proper place in contemporary civilization."

IX MORALITY.

“MILLI MEDJMOUA”

Signed Article.

(Signed) Khalil Nimetoullah, Professor of
Logic in the University of Constantinople.

The following are extracts from two articles written by one of the professors of the University of Constantinople in a series of articles entitled “Philosophy of Revolution”.

MORALS.

“Morals are the fundamental expression of the social life. They are one of the factors which determine the power of society and the firmness of its structure. The soundness of individual character is dependent on the degree of sincere allegiance to these morals.

“Morals are the springs out of which the social life is born, therefore they lie beyond the individual comprehension. They appear in the form of social events and take their strength from the lofty social feelings which the collective conscience imparts to individual consciences, rather than from official institutions.

“Every society has its own morals, since it is social events that give birth to morals. This is also the reason why morals constitute a part of the general culture.

“The Turkish community has its own peculiar morals. Every great nation in history has exhibited his own superiority in one of the branches of civilization. An examination of the history of the Turks will bring forth the superiority which the Turks possess in morals and virtue over other nations.

OTTOMAN MORALS.

“In spite of this fact, morals were very low and loose during the Ottoman reign. The only thing which that reign cared for, or at least showed itself to care

for, was sexual morality. And this resulted in the raising of an artificial barrier in the life of society dividing it into two. The onehalf of society, the women, were deprived of every right and privilege in every phase of life and progress. And this prevented or delayed a great deal the development and perfecting of social life.

“In other fields, the conditions were still worse. Patriotic morals were altogether non-existent, even forbidden; vocational morals yet unborn; and as to the morals of civilization, of course, they could not exist under such conditions.

TURKISH MORALS.

“Because the moral sense of the Turkish soul is the most powerful and virtuous, the patriotic morals of Turks are deeper than those of any other people. The family morals also, are much stronger among Turks. Because the family is a sacred institution with Turks, Turkish history is full of such virtues as help of the weak, sympathy for the fallen.

“Turkish morals fundamentally concern themselves with women and the public. The fact that the tribe as a whole was the supreme ruler in the old Turkish life, shows the democratic spirit which the Turks possessed. The equality of the position of women with that of men in Turkish life proves the fairness to woman of Turkish morals. But in spite of these early Turkish moral views, Ottomanism, later on, took a hostile position towards women and the common people, thus preventing the progress of both the common people and women in the path of civilization.

EVOLUTION IN MORALS.

“Therefore, the evolution of morals in a revolutionary Turkey can only come by seeking and bringing forth the ever-existent but hidden moral sense of the Turkish

soul, and by connecting this with the moral statutes.

"Morals, like all other social institutions, are in an ever-developing state. Therefore, it is the most sacred duty of the modern generation to investigate and bring forth the real Turkish moral statutes from the present mixture of foreign elements which have found their way into moral life through lack of any control.

"If we begin to investigate in this way the morals which form one of the most important institutions of Turkish culture, we shall see that the moral life of modern civilization already exists in Turkish morality. Turkish history is the best witness of this. This being the case, the intruding foreign elements in the Turkish soul during the reign of Ottomanism have given an adverse course to the growth and development of Turkish civilization, resulting in the present condition of moral looseness and weakness in the individual conscience.

"The revolution in morals can only come by finding the ever living fundamental moral laws of the collective conscience and embodying them in moral life."

X

ADDRESS BY THE MINISTER OF JUSTICE, MAHMOUD ESAD AT THE PRESENTATION OF THE NEW TURKISH CODE OF CIVIL LAW.

“TANIN”
February, 1926.

Editorial.

“At present the Turkish Republic has no codified civil law. We have only the Book of Turkish Law *Medjelleh*, which relates to the single subject of “Contracts” and treats of that only in part. It has 1851 articles. The writing of it was begun on the eighth of *Mouharrem* (March) A. H. 1286 (A. D. 1868) and was completed on the twenty-sixth of *Shaban* (April) A. H. 1293; and the law was then enacted.

CRITICISM OF THE MEDJELLEH.

“This system of law has only three hundred articles which are applicable to modern needs. The remainder are composed of certain regulations and rules too primitive to meet the needs of our country; and therefore have not been in practice. The basis and the source of the *Medjelleh* are religious, whereas the life of man is subject everyday and always to fundamental changes. It is impossible to stop or to bind round a point the changes and the movements of life. States which have laws based on religion will be unable after a while to satisfy the requirements of their country and the people because religions express unchangeable judgements; but life is fluid. The needs (conditions) change rapidly. Consequently the laws of religion cannot have any meaning or value beyond a form of dead words in the presence of progressive life. Unchangeableness is a necessity of religions.

“For this reason one of the most important differentiations of the new civilization from the old, and one of the foundations of modern civilization, has been that religions have become merely a matter of conscience. The laws which take their foundation from religions fetter the civilization in which they are practiced, confine it to primitive stages of life, and become the chief factors and agents against progress. There is no doubt that our laws which have been inspired by the unchangeable judgements of religion and have remained in perpetual contact with divinity, have been the strongest factor in binding the Turkish nation to mediaeval viewpoints and regulations even in this present age. It can not be allowed, either by the requirements of modern civilization or by the meaning and the aim intended by the Turkish revolution, that the Turkish Republic should be kept deprived of a codified civil law which shall be the regulator of national and social life and inspired through it alone.

SIGNIFICANCE OF CODIFIED LAWS.

“One of the characteristics which separate the modern state from the primitive political organization, is that the laws in practice and which determine the life of Society, should be codified. In the stages of barbarism laws are not codified. The judge renders his judgement only in accord with custom and precedent.

“Excepting these three hundred articles in the *Medjelleh*, the judges of the Turkish Republic are today functioning by deductions from a jumble of books on jurisprudence and also from the fundamentals of religion. The Turkish judge is not bound in his judgements by a definite principle and established theory of justice. Therefore regarding an identical case, a judgement given in one part of the country may differ and even be contradictory to a judgement rendered in another part of the country. Consequently the Turkish people are

being subjected to perpetual fluctuations and lack of uniformity in the exercise of established justice. The affairs of the people are being subjected, not to a definite and established justice, but to mediaeval laws which contradict one another and are haphazard. Democratic justice has been saved from these fluctuations and primitive conditions, and this has made necessary the immediate codification of a Turkish civil law in conformity to the requirements of modern civilization. The Turkish civil law which has now been prepared for this purpose has been borrowed from the Swiss Civil Code, which is the newest and most perfect and democratic among the bodies of civil law. A special commission composed of the most eminent lawyers of our country has performed this duty.

OBJECTION SET ASIDE.

“There is no fundamental difference in the needs of nations belonging to the modern family of civilization. Perpetual social and economic contacts have brought together and have been transforming a large civilized body of mankind into a family. The objection that this Turkish civil law, the principles of which have been taken from a foreign country, cannot conform, after it has been put into practice, to the needs of our country, cannot be considered. In particular we know that the Swiss State contains German, French, and Italian races belonging to very different traditions and history. If a law has shown sufficient elasticity to be practiced in an environment which has so many cultural elements in it, there can be no doubt that it will show the capacity of being practiced in a State like the Turkish Republic which contains 90% of homogeneous population. The point of view that the developed law of a civilized nation cannot be put into practice by the Turkish Republic cannot be accepted. Such a thesis logically could mean only one thing, that the Turkish

nation has not the capability of a civilization, whereas the truth of events, present conditions, and our history disprove altogether such a position.

"We can bring witness from the Turkish history of regeneration (*tedjeddud*) to the effect that the Turkish nation has never objected to any of the novelties which agree with the requirements of the modern age, and are reasonable and sane. In all the history of our regeneration only those groups whose interests have been infringed, have resisted the new which has been introduced with the idea of public benefit; and this resistance, in the name of religion and false beliefs, has poisoned and misled the people. We must never forget that the Turkish nation has decided to accept modern civilization and its living principles without any condition or reservation. The most conspicuous and living example of this is our Revolution itself. If there are seen points of contemporary civilization which do not seem capable of conforming to the Turkish society, this is not because of the lack of capability and native capacity of the Turkish nation, but because of the mediaeval organization and the religious codes and institutions which abnormally surround it.

THE PROMISE OF THE SWISS CODE.

"There is no doubt that the provisions of the *Medjelleh* cannot conform to contemporary civilization, and it is clear that the Turkish national life is not compatible with the *Medjelleh* and other like laws. The Ministry of Justice has seen the most modern and perfect Swiss Civil Law as a product of civilization, capable of satisfying the capacity and sagacity of our nation which has thus far been kept fettered; and this law code will provide a true sphere for the activity of our national development. We do not detect any point in this law which does not conform to the

sentiment of our nation. We must note another point also; that the Turkish nation, which is moving with decision to seize contemporary civilization and make it its own, is obliged not to make contemporary civilization conform to the Turkish nation, but to adjust our steps to the requirements of contemporary civilization at all costs. For a nation which has a past to leave, this is indispensable. This document contains the important sections of these requirements. To remain bound absolutely to custom and habits and precedent is a very dangerous theory which would not allow mankind to progress even one step from primitive conditions. No civilized nation has remained fettered to such a belief; none has hesitated to throw down those traditions and customs which have kept it bound in order to move forward in accordance with the requirements of life. It is not a reasonable thing to remain helplessly fettered in the face of facts (truth) to beliefs inherited from our forefathers. Revolutions fundamentally have been employed as the most effective means for this purpose of securing release.

THE FUNCTION OF REVOLUTIONS.

“Before the promulgation of the German Civil Law, Germany from the point of view of legal procedure was subject to the Roman Law of Byzantium written 1500 years ago. In addition to these laws there were the national and local customs. In the East and North of Germany there was the Roman Law and the Prussian Law mixed with local system. In the remaining parts of the country the French Law was operating; so that for the German people, 33% were subject to Roman Law, 43% to Prussian Law, 7% to the Law of Saxony, and 17% to French Law. At that time the German Law was in Latin, French, Greek and the local German dialects. In regard to the marriage contract as a single instance, there were from 50 to

60 methods in Bavaria alone, and it was impossible for the judge to be familiar with all these law codes. Before the promulgation and publication of the German civil law, it was impossible for a person in case of emergency, to know to what laws he should be subjected. German lawyers saved their country by one stroke from all these thousand kinds of law coming down from past ages; they made one special law for the whole of Germany. The law was published July 3rd, 1896 and was adopted by the National Parliament without delay. According to the traditionalists, the German civil law was considered very theoretical and without value for practical life, whereas after full consideration they could find no single possibility of changing one item in the new system.

"The French civil law is also the product of revolution. France also trampled upon the old rules and traditions and customs, and put new principles into operation. The abolition of class and land privileges and the taking away from the Church of family prerogatives were the chief novelties. Before the civil law, France was being governed by various local traditions and customs. In the South there were the regulations from Roman times; in the North there were regulations from German sources. In addition to these, each zone had its own civic provisions in regard to civic relationships and the civil law which was a victoriously crushing stroke of the French Revolution against false beliefs, obliterated all antiquated things and established the new laws and regulations in their stead. The most stubborn enemy of the French Civil Law was the Church because this law was obliterating the domination by French Catholicism of civil relationships and especially of family rights.

"Switzerland, before her civil law, had as many laws as the number of Cantons. The Swiss Civil Law abrogated once for all, all those laws which contained

various traditions and customs, and put an altogether new civil law in their place.

“These three great movements crushed entirely the ‘Historical School’ which desired to fetter life with dead traditions. In presenting these examples our aim is to show how nations, with one stroke, according to the requirements of the time and civilization have taken farewell of old traditions and customs; and this farewell did not cause any harm or danger as was feared, but instead produced great benefits. To persevere in keeping the traditions and customs which no longer conform to the requirements of life is the thing which causes calamities.

RELIGION VS. STATE.

“In the above mentioned laws, the fundamental thing was the absolute separation of Religion and State. Switzerland, Germany and France have strengthened their political and social activity, and their economic and social salvation and growth through the proclamation of their civil laws. In the face of these vital exigencies, no one has desired or has even thought of retaining the old customs and the local habits and traditions or religious domination, even in a country like Switzerland where popular opinion controls to the widest degree. There is no doubt that the aim of law is not to maintain religious regulations, which ought to be related only to conscience, nor to maintain any other habitual customs but the ensuring of political, social, economic, and national activity at all costs. The first characteristic of modern civilization is to separate religion and civil life. Otherwise, if this be not the aim of the Law any other course would be to dominate the consciences of persons who do not accept the religious principles of the State. Modern theories of state cannot agree to this. Religion should be respected by the State as long as it remains in the sphere of

conscience. The introducing of religion as judgements into the law has been throughout history a means of satisfying the arbitrary desires of kings and despots and potentates. By separating religion from civil life, the modern state has saved mankind from this bloody calamity of history and has established for religion a true and eternal throne in conscience. Especially in the states where there are subjects of various religions, it is necessary that religion should be separated from law so that law may be put into practice in the entire social organization and ensure national supremacy; because if laws are based on religion in a state which accepts liberty of conscience, it will be necessary to promulgate different laws for the different religious sections of the people. This will be contrary to the idea of political, social and national unity which is a fundamental condition in any modern state.

“It should be remembered that the state is not only in contact with its subjects but also with foreigners. In such case we should be obliged to promulgate certain laws of exception under the name of ‘Capitulations’. In our country the most important point that has been urged by foreigners for the keeping of the capitulations which were denounced by the Lausanne Treaty, has been this point. Besides this, the religious situation has been the chief cause for the laws of exception in practice, for non-Moslems from the time of Mohammed the Conqueror, until recent times; whereas on the occasion of the preparation of this new civil law, the minorities of our country have notified the Ministry of Justice that they surrender all the rights accorded them under the Lausanne Treaty.

“We desire here to mention an event which is valuable in the history of our rejuvenation. ‘Ali Pasha proposed to Sultan ‘Aziz that the French Civil Law in its entirety, should be accepted in Turkey, but this proposal remained unfruitful owing to the interference of Jevdet

Pasha, and the *Medjelleh* was accepted in its stead. Of course the Sultanate which was concerned wholly with its personal interest and had made insincerity its habit, was unable to give a decision on such a problem by taking the true interest of the nation into account.

CONCLUSION.

“The Turkish nation on the one hand unconditionally insisting upon all the rights which the modern age has recognized as attributed to civilized nations, has on the other hand by accepting this civil law, undertaken all the responsibilities required by this code. On the day that this document, of the Turkish Civil Code, now presented for the approval of the Grand National Assembly, the supreme representative of the Turkish nation, shall be promulgated the Turkish nation will be saved from the false beliefs, traditions, and fluctuations which have encumbered our nation during thirteen centuries past; it will close the doors of the old civilization, and will have entered into the contemporary civilization of life and progress. The Ministry of Justice entertains no doubt that by preparing this law it has fulfilled its national duty before the bar of our revolution and history, and has given expression to the true interests of the Turkish nation.”

The Minister of Justice,
MAHMOUD ESAD

XI

THE MOHAMMEDANISM OF THE TURK.

"VAKIT"

February 6, 1928.

Signed Article.

(Signed) Khalil Nimetoullah, Professor of
Logic in the University of Constantinople.

"The conversion case of certain Turkish girls in the American School at Broussa has impressed public opinion gravely. At first, it seems that such an event ought not to affect us so sorely, especially at a time, when a secular Republic has been established, where everybody possesses the freedom of conscience. But if we examine it from the social point of view, then we can understand the reasons for public alarm.

"One of the institutions which form society is religion. Every race and nation has had religion as a vital element in its social structure. The modern man has also a religious life, whose religious feelings are imparted to him through education. Therefore it is absolutely necessary that religious education, being a part of the whole system of education, should be according to the religion of the society to which the individual belongs. Today, our social and national life, must be Turkish. An ideal society is one which is composed of the individuals of kindred minds, living the same culture. The vitality and power of a society depends exclusively on the harmony between the life of the individual and that of society, and on the strength of the social consciousness of its individual members.

"In spite of this fact some poisonous microbes have crept into our society with a 'humanitarian end of helping the education of Turkey'???? and have tried to implant their religion in the simple souls of our youth in order to separate them from our society. They want to strip from them their national character and thus to strike at their very souls. It seems they

do not know that the religion of Turkey is Islam, which has a supreme loftiness in its essence, unparalleled in any other religion.

“It is the most sacred duty of the generation which brought forth the national revolution, to proclaim a general protest against these thieves of conscience, and these houses of infection. We must put an end to the zeal of these poisonous institutions which have established themselves in Turkey under the name of foreign schools, trying to deprive the spirit of our youth of its deepest feelings and engrafting an anti-national spirit.”

XII

THE CASE OF CONVERSION.

"HAYAT"

February 2, 1928.

Editorial.

"Some of the girls of the American School at Broussa (Turkey) have embraced Christianity. This incident by itself is nothing but the movement of a few individuals, out of the Mohammedan mass of several hundreds of millions into the Christian mass of several hundred millions. But if we consider the reaction of the events, — the publications of the press, the panic of the parents of children in Broussa and their united action in withdrawing their children from the School, . . . then we come to realize that we are not facing an ordinary, simple event. The event has made such a profound impression in Turkish society, that even the Board of Education of a secular Republic has seen the necessity of interfering in it.

"In the discussion of this matter the first thing which we ought to consider is this: Why is there an American School in a town like Broussa where everything is Turkish and where not a single American family resides? Further, why are there American Schools in purely Turkish towns, like Adana, Smyrna, Caesarea, etc.? Why are there French, Italian, German, English, Austrian and other foreign schools for boys and girls in Constantinople? It is evident that the duty of a school is to give education; and the work of education is to infuse in the young generation the common ideas, feelings, aims, and ideals of the society to which it belongs. The common ideas and feelings of a society can only be found in the souls of the thoughtful and cultured leaders of that society, and these things can only be passed to the younger generation through

them. Therefore, the existence of American and foreign schools in Turkey is useless, serving no purpose.

“And yet the foreign schools in Turkey have their own functions and are not useless altogether. Foreign schools mean foreign culture, and the contribution of this culture is expressed in the existence of foreign languages, foreign national ideas and foreign religion. The function of a foreign school is to engraft this culture in the native youth. Moreover, the foreign schools in our country are not empty; instead they are crowded. If you ask the administration of these foreign schools, what the motives and reasons are which lead them to open and sustain these schools, they answer that their aim is humanitarian and they want to promote education in Turkey. Such is the answer for example, of the director and odd-looking teachers of the Catholic Schools with their crosses and long strings of beads. Also, such is the answer of the director of the Protestant schools, whose teachers are dressed in the same fashion as you and I.

“With a perfect humanitarian end! To assist the education of Turkey!

“These Catholic Schools don’t teach religion, neither do they implant religious ideas directly in the Turkish children. But what about the continuous impressions made on these children by the names of these schools which always begin with ‘Saint’, and by the robes, crosses, and strings of beads that their teachers wear? Protestant schools too don’t teach religion directly in their schools, moreover they seem to be loyal to the laws and regulations of the State. For example, the Turkish children in American schools, besides their Vernacular, are taught Mathematics, Geometry, Physics, Chemistry, all in the English language, whereas these schools have accepted without any objection the law forbidding the teaching of History and Geography in any other language than Turkish and with Turkish teachers. This is their policy of education.

"Now let us consider the educational activities of these schools. Here, first of all, we face moral education. They speak to you continuously from the point of view of character-building and this responsibility is always and by all means undertaken by American teachers. All the other activities of the School move towards that goal. Let us not forget that one of the most attractive activities of the School is Athletics, which is conducted always under the leadership of a young American teacher, carefully trained under strong religious influences in one of the special schools of the Y. M. C. A. in America. This teacher is quite informal and in intimate relations with the pupils. The directors of the American schools through their own experience have learned well that the method of indirect religious teaching is the most effective. The influence of a good sports teacher has been very deep-going and abiding on the morals of the (Turkish) youth. The essence of the teaching for character-building is taken from the Gospels, but in the beginning their sources are not openly stated to the children.

"Another important activity of the School is the discussion group. These groups are led with much skill and the pupils are directed to a certain ideal. This ideal is usually a virtue like loyalty, or pure-heartedness. The processes which lead up to this virtue all pass through Christian beliefs, although this is kept secret and unnamed in the beginning.

"The National days of Turkish pupils are respected only to the degree of official requirement; whereas Christmas is celebrated with much pomp. Preparations for it begin very early and continue for days. The Christmas tree is set up and decorated, carols are sung under the cover of music, and a highly ecstatic and emotional Christmas night is enjoyed.

"Teachers, male or female, are very polite and courteous. They are fine-looking, full of the humanitarian

spirit, and obviously very much Christian. Moreover, there is an effort to make a gradual and steady impression on the minds of the pupils that all their courtesy, humanitarian spirit, and refined education come from being real Christians.

"In brief, there is Christianity in the School; there is Protestantism. But the influences on the pupils are all indirect without bearing the name of Christian. In fact, the American missionaries themselves name their new activities in Turkey 'Unnamed Christianity'. By creating a complete Christian environment for the Turkish youth to live in, their aim is to instill in them gradually and unconsciously Christian ways and beliefs under the name of character-building, and so forth. This policy of 'Unnamed Christianity' was openly discussed in one of the numbers of the *Literary Digest* of 1925.

"We may easily imagine the impressions which these indirect methods make on the souls especially of romantic young girls. The Broussa case is a strong evidence of this. Probably few persons will object to such an attitude by saying: 'What comes from all this? Shall we discuss religion still in a secular Republic?' It is true that every Turk of age is free to choose his own religion, he may become a Catholic if he so wishes, or a Buddhist, or he may remain a Moslem or become an atheist altogether. But we must not forget the fact that every religion is an idea which can be applied in life. A young Turk who has become a Protestant can no more find satisfaction for the thirst of his soul in the Society of Turkey. He looks to the great social order of Protestantism; whereas, the eyes of every young Turk should be fastened on his own (Turkish) society. That is what we expect education to perform for our youth.

"Therefore, foreign schools are not only abnormal institutions but also obviously dangerous agents to our

society. Those who prepare the young people in a society must be only the thoughtful and cultured men of that society. It is not possible for the foreigner with the greatest good-will to influence the youth of a country according to the ideals of that country. The foreign teachers of the foreign schools in our country with their great 'good-will' are trying to separate the Turkish youth from Turkish society. Do they desire to do evil to Turkey? Evidently not. But the net results of their work, — no matter what may be their ultimate ends, — are undoubtedly evil.

"Let us consider once more the harm which foreign schools produce as abnormal agencies, on the moral education of the youth of our country:

"1. The inner life, especially of the boarding-schools, is very far from reflecting the life of Turkish society. The National days of the Turks, which are the main sources of national enthusiasm and elation, cannot be observed in these schools; whereas the religious and national days of the country which the School represents are celebrated in a most impressive and inspiring way.

"2. The aim of the educational activities which are carried on in these schools under the watchword of 'unnamed Christianity' is to infuse Christian beliefs and doctrines in the minds of children in a very subtle and pedagogical way; for example, to inject Christianity gradually, unconsciously and even without mentioning its name. Analyse the educational activities which are carried forward in these foreign schools under the name of character-building, or social activities, and you will always find the moral stimulation of the Gospel. Even Athletics are closely connected with this aim. All activities aim at one and the same goal.

"3. The influence of these foreign schools is most effective on the naturally romantic and sensitive souls of our young girls. The Catholic *Soeurs* with their Madonna-like appearance and conversation; the (Ameri-

can) ladies with Mary-like manners, are inevitable sources of attraction for the souls of young Turkish girls, who because of their age are in a state of high emotionalism and restless seeking after ideals.

“4. Foreign schools exert political influences also on the youth. They teach history from foreign sources; and foreign points of view ‘The freedom of the persecuted nations from the yoke of Turkish tyranny.....’ are ideas which are frequently met in these sources. In Geography, the country to which the School belongs is taught better than the country to which the child belongs. Foreign laws are also taught to the Turkish youth in some of these foreign schools.

“In short, these schools with all their aims and methods of education are institutions which sever the soul of the Turkish child from his own society and bind him to another society which is not Turkish. They make Turkish children pursue foreign ideals. The occasional instances of conversion which break forth now and then are obvious manifestations of the indirect influences which these schools exert on the minds of the pupils who attend them. The most powerful influence of a foreign school is the one which is exerted indirectly. And it is evident that the value of indirect influence has been thoroughly understood by those who administer and direct these schools.

“Another harm of these foreign schools which is not less important, is the fact that they are practically confined to the children of our wealthy families because of their excessive tuitions. The worst harm for a democracy is a class education. To educate the children of the wealthy class in different ways more than those of the common people is a social fallacy, which is full of dangers in its consequences. And this especially when that education is stripped of all its national characteristics and becomes a colorless cosmopolitanism, or a very obvious thing of foreign character.

“Well, if these schools are abnormal and even dangerous and harmful, why then are they crowded with pupils? This feature of the matter is really strange and baneful. First of all, there is a total misapprehension of the functions of education among the heads of families, especially of those of the highest classes. Piano, ‘etiquette’ and a foreign language are thought to be the only three elements of education. Second, there is a general indifference on the part of the parents towards schools. Many a head of a family considers himself altogether relieved from all his responsibilities for the education of his children, if once he entrusts his children to the care of a school. For such persons, boarding-schools are very attractive; and the foreign boarding-schools are ideal. Because such schools relieve the parents from their responsibility for the education of their own children, this must be one of the reasons why boarding-schools are in vogue with us.

“The external pomp of foreign schools is another factor that attracts parents. The impression which the neatly-dressed and polite teachers of both sexes in these foreign schools make is very great upon the wealthy parents. Some people have not comprehended yet that English, German and French have no value by themselves. They cannot imagine that in a very fine-looking head of a European there can be found a very narrow mind. In Dayton, United States, a young teacher was held guilty because he had spoken of Evolution. There are such narrow-minded Americans who make a great fuss for months over such things which no Turk knows of.

“Therefore, the first responsibility rests with parents whose children crowd these schools. And the second responsibility is incumbent upon the Ministry of Education. The Ministry of Education is under obligation to provide with sufficient schools the ever-growing needs of the country for education. Moreover, there

are parents who send their children to foreign schools because of the lack of any available place in our national schools.

"Another important element which adds a great deal to the influence of these foreign schools is snobbishness, the ambition to appear grand and aristocratic.

"Moreover, the teachings of these foreign schools have not been found thus far superior to those of our national schools. Look at the men who have more or less social standing in the country and see how many of them have been graduated from these foreign schools. Look at the great leaders of the country; none of them have ever studied in a foreign school! As to the language, nowhere has a foreign language by itself been an aim in education; it is a means only, a means for the intercommunication of minds. Who can imagine for a second that Ghazi Pasha, Ismet Pasha, Fevzi Pasha, and other great leaders have had their education in foreign schools? The old Turkish school, in spite of its many faults, prepared great Turks: the modern Turkish school is also preparing great Turks for tomorrow. The parents who send their children to these foreign schools must consider this point: They bar the preparation of their children for use in the future Turkish society.

"Character is very largely a national matter. It can be formed only in a national environment, through the good and bad influences of that environment. Character cannot be imported from outside, because it cannot have a foreign nature. Foreign schools build character after the pattern of their foreign ideas only; whereas such a character is dangerous for the Turkish national ideals, whether it be a political or a religious thing.

"Al. Smith (the governor of New York) who wants to be a candidate for the presidency of the United States had all the necessary qualifications for holding

such a high office, but was bitterly attacked from many sides on account of his being a pure Catholic. It was said that a Catholic is bound to the Pope in his ideals; Catholicism cannot harmonize with American nationality. Catholicism is an enemy of nationality! Even many of the most serious and neutral periodicals discussed this point. Granted that America is the first secular Republic founded in the world, there is no doubt that the Ku-Klux-Klan is the most strange organization in the twentieth century. It represents the most militant nationalism. Its greatest energy is directed against Jews, Catholics and Negroes. Its greatest ideal is Protestant Americanism. Is such an ideal right? We don't know. But the thing which we know is, that the Ku-Klux-Klan is a very influential organization, and the number of its members and sympathizers are counted by the millions.

"We cannot understand how some countrymen of those Americans who do not favor any harmful institution against the Americanization policy, can continue their harmful enterprise under the name of educational activities in Turkey. This is inconsistent with their humanitarian ideal, often repeated, and also with the law which they ascribe to Christianity, 'What you do not want done to yourself, do not do to others.'

"The directors of the foreign schools in our country may not be willing to see these points. We have nothing to add to this side of the matter. We only think that it is a most sacred duty of a Review which is connected with the culture of the country, to invite the parents who send their children to these foreign schools to come to self-consciousness, and meantime to remind the Ministry of Education of the urgent need of opening a sufficient number of schools to satisfy the needs of the people for more education."

A further note is added here:

“Note: In order to avoid a probable misinterpretation arising, with reference to the term ‘foreign schools’, we add this note to make it clear. Our discussion concerns those foreign schools which have been opened in Turkey with the purpose of propagating foreign religions and cultures or of carrying on foreign political propaganda. Those American and European schools which do not fall under this category, such as institutions of Science and technical knowledge, universities and the like, are out of our discussion.”

XIII

CONVERSION TO CHRISTIANITY AND THE CULTURAL CRISIS.

“HAYAT”

February 9, 1928.

Signed Article.

(Signed) Keuprulu Zade Fouad Bey.

“The question of the recent conversions in the American School at Broussa has made a deep impression on the public mind and has led our thinkers to ponder this question. In newspapers and periodicals, articles have been written about the ‘bad influence of foreign schools’; a desire has appeared among youth to establish defensive organizations against Christian missionaries; in short, Turkish society has exhibited its disgust and vexation in a strong way with reference to the question of conversion, a thing which has injured the Turkish conscience. Is this eruptive reaction of national consciousness a result of religious fanaticism? Or has Turkish society and its enlightened class shown so much excitement because they have seen in this event a conspiracy designed to destroy national unity? When we note how strongly this incident of conversions to Christianity has excited even the most liberal minded men, to credit the first assumption would be foolish. One of our friends who for some inexplicable reason did not sign his article in last week’s *Hayat*, says that this incident taken by itself is nothing but ‘the movement of a few individuals from the Turkish mass into the American mass.’ To say that ‘the foreign schools in our country’ are the main factor in this, is, to my mind, a superficial observation. We must analyze more deeply the reason why Turkish children throng these schools more and more each year, and why we see in those foreign surroundings even the sons and daughters of the po-

litical and cultural leaders of the country. Today it is true that for many years and due to various factors, the national bonds of unity which are the main supports of the Turkish people have been gradually getting looser and looser. How many facts there are like this incident of conversion to Christianity, — an unimportant manifestation of that loosening process, — which even though they are more harmful for Turkish society still do not attract our attention. As is the case with these girls who have accepted Christianity, is there a *small* number of Levantine Turks, who, looking down upon Turkish culture and Turkish society, desire to melt away within Western civilization, who consider the process of modernization to consist in divesting themselves of national personality and who regard this as the most scientific and the most European attitude? To be sure these people can even insist that their conduct is absolutely national, even patriotic, but do you mean to say that these girls who have accepted Christianity do not insist that they in becoming Protestants have become ‘civilized Turks’? Do you imagine that they do not accuse those who attack them with being uncivilized, fanatic, ignorant? From this angle one sees that the matter is not simply a question of the ‘harmful influence of foreign schools’ but that we must try to diagnose the case from a deeper and a more comprehensive point of view.

“I have the idea that Turkish society today is passing through a very deep and a very acute culture crisis. This crisis through which we have been passing since the *Tanzimat* period (early nineteenth century) has today reached its zenith. Our society leaving the sphere of the Islamic civilization of the Middle Ages has felt it to be a vital necessity to enter the sphere of modern civilization. This was of necessity so. The ‘placing-things-adjacent’ policy of the *Tanzimat* and ‘Constitutional Monarchy’ periods which appeared in

the form of creating new values by the side of old values without destroying those old values, could not continue in Republican Turkey. A secular court beside a religious court, a modern school opposite a religious school, a religious regime above a national regime, in a word, democracy and theocracy are contrary principles which it is impossible to harmonize. When it was necessary for the city woman under economic stress to enter business life, the harem which was a souvenir of Byzantine-Persian civilization was bound to be destroyed.

"Republican Turkey rapidly completed these necessary and vital changes and we witnessed the sudden fall of the old values and the old traditions. We were then facing the necessity of putting new values in the place of the old that have been destroyed, of strengthening anew upon modern foundations the bonds of social life, of giving a new ideal and a new direction to society. Like all modern democratic peoples, we also wished to lay the foundations of a new Turkish society upon national culture and upon a national ideal. A heavy duty had fallen upon the thinkers, the philosophers, the leaders of the country! However, this class of people were not able to accomplish this task. In this pathetic situation life on the social plane, not being able to wait for the development of great minds who could establish these new values, went forward without theoretical support. We tried to appropriate the institutions and values of modern European society; but because of social differences this was done only in a superficial fashion. Those who wish now, in order to complete our revolution, to cast aside also the Arabic Alphabet and substitute the Latin characters form a most patent example of this worship of form. These people hope that we will thus save ourselves also from the last vestiges of the Middle Ages and become completely modern. They do not realize that the clearest

point of difference separating us from Europe is that of mentality, logic. Until we change our manner of thinking and of working to the European fashion, until we save our economic life from its present Middle Age state, we cannot claim to be a modern society. When our ancestors first entered the sphere of Islamic civilization, they looked down upon our national culture, they melted their national personalities in Islamic civilization. Today when we wish to enter into the sphere of modern civilization we again face the danger of traversing the same wrong road.

“When we see our mayors tearing down the art monuments of our ancestors because they wish to open broad streets, when we see our intelligentsia priding themselves on not knowing our national history and our national literature, when we see our scholars ridiculing our libraries which contain the records of the history of our civilization, and desirous of their destruction, when we see our historians taking the view that our national past consists simply of a mixture of filth and evil, when we see our patriots regarding the education of their children in foreign cultural environments as a necessity of civilization, it is impossible not to understand with how deep and how awful a cultural crisis we are face to face.

“This kind of propaganda which corrupts national culture and weakens national self-reliance has a very harmful influence over youth. These ideas which have appeared under the mask of an outwardly brilliant modernism and democracy, and which no one dares to criticize lest they be charged with conservatism, create even within our own national schools an atmosphere which poisons the spirit of youth. A young person who thinks it is ridiculous and unmodern to speak of the stories of *Dede Korkot* or of *Battal Ghazi* or of *Keur Oghlu*, — just like the students of the Middle-Age religious seminaries, — regard it as a great virtue

to discuss with a show of great learning Middle-Age French or German works of the same sort. Thus this completely misunderstood modernization movement gradually deepens the abyss which exists between the masses of the real people and the youth who tomorrow will constitute the better class. It creates a terrible crisis in our souls. It is certain that the foreign schools in the country aggravate still further this cultural crisis. But even if the foreign schools do not exist, we cannot deny the existence of this cultural crisis if not in the form of 'conversions' then in some other form, which destroys national unity. To deny their national past, to despise their national culture, and to make propaganda for foreign culture, are traits characteristic of false and naive 'so-called intelligent people' coming from backward, servile, colonial peoples. The modern nation today is that nation which knows how to develop its national culture, its national personality — to such a degree as to give it international value. The Turkish nation will not imitate western civilization in the sense that it will melt away within it, it will assimilate that civilization in order to develop with its great power its own personality."

XIV

APROPOS OF THE CULTURE CRISIS.

"HAYAT"

Signed Article.

February 22, 1928.

(Signed) Keuprulu Zade Mehmed Fouad Bey,
University of Stamboul.

"Mehmed Emin Bey, Chairman of the National Educational Commission, replied to my article entitled 'Is the Conversion to Christianity Incident a Result of a Culture Crisis?' in his discussion last week. I have read it with great care and interest and I have tried to understand this essay of my associate who fills the most authoritative official position in the country dealing with national educational affairs. I must confess that I find a very patent inconsistency between the first and second parts of this essay, I should even say among the various points in the first part. Perhaps it shows an ignorance of one's limitations for people like us to attempt 'to instruct the masses' by discussing big questions like the 'culture crisis' or by publishing, in the phrase of Emin Bey, 'evidence of doubtful value with the idea of showing what constitutes the past'. This duty falls to great minds who are able to comprehend and understand with broad and philosophical vision the life of society. What should we do if their silence compels us to speak openly of the things which are in our minds; with the hope that in view of our sincerity and goodwill, this overstepping of the limits will be forgiven? It is well known how lacking in sincerity are our intelligentzia, and those who pass for our intelligentzia, and how neglectful this cautious class is of the duty of speaking and writing openly the things that are in their minds. As we do not claim to be among the intelligentzia of the country and because it has not occurred to us to pretend to be, we are writing down what is in our

minds as might any common citizen of the country. Only let us make this clear that these thoughts, right or wrong, are not the ideas of a 'pessimistic' person; on the contrary, however bitter they may be, they are the observations of a man who is enough of an 'optimist' not to fear to see the truth.

"According to Emin Bey 'the incident of conversions to Christianity' is a simple educational and school affair. 'It is logically impossible to accept the fact that from day to day ever since the *Tanzimat* period the national bonds of unity have been weakening.' 'These fathers when they commit their children to these schools are not aware of the nature of the environment to which they are exposing their children.' At the same time 'the majority of families who commit their children to foreign schools are intelligent people'. Coming to the foreign schools, these 'destroy the unity of the country and bring into existence an entirely foreign class'. Here are the points of view of the chairman of the National Educational Commission concerning the 'incident of the conversions to Christianity'.

"Will Mehmed Emin Bey, who without doubt knows better than I how to use statistics and figures and how to explain them, prove that the patronage of these big schools is decreasing by saying that while in '1926—27' the number of students attending foreign schools was '13,400' the following year it had decreased to '11,100'? This case cannot be proved by quoting two figures in this blind way. It may be that the economic conditions of the country have decreased the number of students who are attending foreign schools, which are very expensive and therefore are for rich children. But this actual decrease can never constitute a proof of the fact that there is less real desire for these schools. If these foreign institutions were as inexpensive as our schools, then Emin Bey would see with consternation what fearful totals the

statistics would show, and he would not have the courage to assert that 'under the influence of our national renaissance the number of children attending foreign schools is decreasing'..... Emin Bey, while he accepts the existence of 'intelligent people who wish to give their children an aristocratic education in foreign schools', confesses that 'these people do not have an adequate idea of education'. Is not the fact that a democratic, that is to say, a popular and nationalistic society, does not have intelligent people 'who have an idea about national education', a sufficient proof of the existence of a 'cultural crisis?' It means that either the intelligent class of the country have not understood the meaning of 'popular government' and 'nationalism', or if we take it that they have understood, there is no harmony between their theory and their acts. Because I am at heart an optimistic man, I think the first supposition is stronger, and I wish I could prove it so! Whatever be the case, if the common people, who see in foreign schools the children of the intelligent class who ought best to understand the meaning of such ideas as 'popular government, nationalism, national education', desire to send their children also to the same schools, so far as their means permit, they are acting in a very logical manner.

"It is a plain inconsistency when Emin Bey on the one hand acknowledges this situation and on the other says that 'as a result of our national renaissance the attendance at foreign schools is decreasing!' That is to say, this renaissance is not in the enlightened and well-to-do class but in the unintelligent class who are in difficult economic circumstances..... I would strongly urge our chairman of the National Educational Commission to study this situation in a more comprehensive, a more earnest fashion and without fearing to point out the truth. Our educational leaders, by quoting one or two columns of figures in a brilliant way, may

silence old research fellows like us who are unversed in educational affairs and who lack philosophical ideas; but first of all let them be convinced that in their writings there are not inconsistencies! Emin Bey after pigeon-holing 'this incident of conversions to Christianity' as 'a simple school and educational matter', and after mentioning with pleasure that 'our national unity is stronger than at any other time', in the second part of this essay suddenly admits the existence of a 'crisis', 'only this crisis, rather than being based upon the weakening of national feeling, is an intellectual crisis', 'because our thoughtful class has not risen to the point where it is able to explain the position resulting from the revolution nor to point out a horizon for the future; everyone says whatever comes into his mind'. In my article I also clearly showed this situation of our intelligentsia, only Emin Bey, putting the responsibility exclusively 'upon historians who publish evidence of doubtful value' (I am probably one of these), says 'events find significance in the hands of a scientific man' and 'the youth of the present day need the work of those who collate events and evidence'. I refrain from explaining to honored professors of the philosophy of history what 'historical collating' means and how this can be done, relying not upon 'fancies' but in a high degree upon the criticism, analysis and classification of plentiful raw subjects. Let the responsibility rest on whomsoever it may, since there is an 'intellectual crisis', the analysis and solution of this falls not to 'those who vainly deal with raw subjects', like ourselves, but to men of genuine science and thought.

"I confess I do not understand why Emin Bey does not wish to acknowledge the existence of a 'culture crisis'. I explained in my essay how a culture crisis is inevitable for us. But I absolutely did not say that 'it had arisen as the result of the weakening of

national feeling', rather I asserted that 'over a long period of years, due to various factors, the bonds of national unity had loosened' and that 'for Turkish society which is effecting a great revolution, this crisis is absolutely necessary because of the incapacity of the 'intelligentzia', and that 'we have not yet replaced old with new values'. It is known that the institutions which guaranteed the social unity of the 'old Ottoman Empire' have begun to be destroyed ever since the *Tanzimat* period and even perhaps from a still earlier time. As for the bonds which will guarantee the national unity of the present Turkish group, it is very clear that they must be of an entirely different form and nature. It is for this reason that in my first article I discussed the necessity of 'putting new values in the place of old values destroyed by the revolution, of strengthening anew upon modern foundations the social unity, of giving society a new ideal, a new direction'.

"Essentially it is a historical necessity that great social revolutions should coincide with great cultural crises. In order to settle speedily this culture crisis, it is necessary for us not to close our eyes to the truth, but by comprehending the situation in its entirety and according to its importance, to act in accordance with the necessities of the case. However, before we enter upon a serious and sincere study of the question of this 'culture crisis', and before we begin to discuss it, our intelligentzia, in order to become a class worthy of the Turkish nation, must know what it thinks, and must be saved from appearing to believe what it does not believe, and must not hesitate to say sincerely what is in its mind."

DISCUSSION WITH REGARD TO THE BIRTH OF JESUS.

"MOSLEM WORLD"
1925, p. 223.

Signed Article.
(Signed) Lootfy Levonian.

In 1922 a discussion was carried on in the Turkish papers at Constantinople, in regard to the problem of the birth of Jesus. The discussion threw very interesting light on Moslem ideas of the person of Jesus and on new tendencies in Moslem thought in regard to the Islamic Tradition*.

It would be too lengthy to give a full idea of the discussions in all these articles, therefore, I shall confine myself chiefly to the views expressed by Omar Riza Bey, Ismail Hakki Bey, and the articles in the official

* The discussion was started at Christmas in 1921, and the first article appeared in the daily paper *Tevhid-i-Efkâr* of December 26, 1921, written by Omar Riza Bey. The second article was a reply by Mohammed Ali Aini Bey, published in the same paper on January 4, 1922. The third article was a reply to this again by Omar Riza Bey on January 6, 1922. The fourth was another paper again by Ali Aini Bey, on January 13, 1922. The fifth was written by Omar Riza Bey, on January 20, 1922, in the same paper. The sixth was by Ahmed Shirrani Bey, on January 27, 1922, published in the same paper. The eighth and the ninth were two articles published in the daily paper *Ileri* in reply to Dr. Ismail Hakki Bey by Suleiman Tevfik. The tenth and the eleventh were published in the weekly paper *Mahfil* by Atiff Effendi in reply to Omar Riza and Ismail Hakki, dated Ramazan 1340. At last the whole discussion was taken up by the *Dar-ul-Hikmet* (the Moslem Academy) and two very long articles appeared in two numbers of *Djeride-i-Ilmiyeh*, the official organ of the *Dar-ul-Hikmet*, giving an authoritative statement of the orthodox Moslem doctrine in regard to the birth and person of Jesus Christ with a full discussion of all the problems raised in the papers. It seems that other papers would have followed to answer these articles but the discussion was closed by the order of the Moslem Academy.

paper representing the official defense of the Moslem Academy.

The problems issued turn round two main points:

(a) The Moslem doctrine of the birth of Jesus and the Person of Jesus.

(b) The basis of the Moslem doctrine; the exegesis of the Koran, and the authority of the orthodox interpretation of the Koran.

In this article in *Tevhid-i-Efkâr*, Omar Riza Bey says: "Yesterday it was Christmas day and the Christians celebrated the birth of Jesus with great reverence. We, as Moslems, believe and honor all the great prophets and the apostles and it is natural that we should concern ourselves with the ceremonies in honor of Jesus, peace be upon Him. All Moslems never hesitate in expressing their high esteem of this famous prophet, and nothing can change their belief. But there is a difference between Moslems and Christians in their understanding of Jesus. We believe in Jesus as a prophet who was born like all other men, lived and died like all other men, modified the Mosaic Law, approved the *Torah*, died not on the cross but by a natural death, a prophet sent with a special apostleship to the children of Israel. Christians on the other hand deify Jesus, which we Moslems absolutely refuse to do."

After this introduction Omar Riza Bey discusses the main problem of the birth of Jesus, and first takes the problem of the date of His birth, and says that neither the day nor the year of the birth are certain, that the Christians did not keep this feast till the end of the fourth century of the Christian era. In this way he tries to show that the Christian celebration of the birth of Jesus on the 25th of December is not based on historical fact, and traces the origin of the Christian celebrations in the cult of ancient Mithraism. He says: "Persian Mithraism was a rival of Christianity in the early centuries of the Christian era. Roman

emperors supported Mithraism against Christianity and the Emperor Julian celebrated the Sunday December 25th in honor of Mithra (It seems that December 25th was always a Sunday in those years!) Sunday is the day of the sun when Mithra overcame darkness and shone with glory. Both Sunday as a day of worship and December 25th as Christmas Day are inherited from Mithraism. Mithraism and Christianity are also very much akin in many other things."

The writer then compares Jesus and Mohammed in their apostleship and says: "Jesus was sent only to the sons of Israel, His apostleship was specific; even He himself says so to the Syrophoenician woman. Whereas Mohammed is not the prophet of the Arabs only; he is the prophet of all the world and all nations. The prophets preceding him had been sent to reform only one special nation and unify it; whereas Mohammed has been sent to remove differences of nationality and color and unify all nations. Islam is a religion of humanity."

Omar Riza Bey then refers to the date and place of the death of Jesus, also, and states those things are not verifiable historically, and adds: "Jesus is called *Messih*, which means one who travels much. Jesus, being tired of the persecutions of the Syrian Jews, went to Afghanistan to search the lost tribes of Israel, arrived in Kashmir and died and was buried there. His tomb is there to this day. The falseness of His death on the cross can be proved even from the Gospels."

In his other two articles, January 6 and 20, 1922, Omar Riza Bey discusses the Moslem doctrine of the supernatural birth of Jesus, and gives very queer explanations of the verses in the Koran. He tries to prove that there is no explicit and positive statement in the Koran affirming the supernatural birth of Jesus, and concludes that Jesus must have had a normal birth. His arguments are very illogical about this point. What

he says amounts almost to this: As there is no verse in the Koran saying that Jesus was born without a father, therefore He must have had a father. There may be many verses which would point out very clearly the fact that Jesus had a supernatural birth but that does not matter. He can explain them all away somehow. For example he quotes the well-known verses (*Sura Mary* verses 16—40) about the conversation of the Spirit with Mary and says: "The Spirit which was sent to talk with Mary was a revelation. Spirit means revelation. The talk took place in a dream or ecstasy. This passage of the Koran simply means that the angel proclaims to Mary that she will have a pure boy, that he shall be a prophet to direct men to truth and lead them to divine mercy and blessing. The verses never explain how Mary shall have this son. There is no explicit statement in regard to that, therefore we can not affirm that the birth was to be supernatural. On the other hand the fact that Mary had this son in the normal way does not bring any doubt in regard to the purity of her character as a woman."

Coming to the views of Dr. Ismail Hakki Bey, in his article published on February 7, 1922, he says: "The problems in Islam concerning the birth of Jesus are chiefly the following:

"(1) The absence in the Koran of any explicit statement in regard to his having been born without a father.

"(2) The reason of his being called 'the Spirit of God'.

"(3) His speeches and other miraculous deeds while he was a child.

"(4) The problem of his death.

"There are a good many statements about the birth of Jesus in the various sections of the Koran, but the section in the *Sura* of Mary summarizes them all. Now what may be deduced plainly from these holy verses

is the fact that the Spirit of God was sent to Mary as a perfect or well-made man in order that she may be granted a son, and that Mary was pregnant thereby. Now if we could understand what the Spirit of God in the perfect man means, the problem would be practically solved. In the sixth verse of the 32nd *Sura*, we find that man has not reached the stage of perfection at once, but has gone through a process of evolution. In every perfect man there is the Spirit of God. This is not something peculiar to Jesus. God began to create man from the dust and the development of man continued increasing for long ages, and when he reached perfection, then the Spirit of God was given to him. What can this divine Spirit in every perfect man be? I understand it to be a knowledge of God, that is, the divinity in every man who has had the life of religion and spirituality. There are different stages of the knowledge of God. The apostle who was sent to Mary was a perfect person who had the divine knowledge thoroughly. So the Spirit of God is the knowledge of God, and its highest stage is the light of prophecy. Summarizing the whole thing we may say that there was a contention between Mary and her family because of a marriage proposal. Mary had run away and hidden herself somewhere. God sent to that place a man who had the Spirit of God, and Mary became pregnant by him. So the divine Spirit was imparted to Jesus, and for this reason he was called the Spirit of God."

"In regard to the miracles of Jesus he says that it is quite possible to take them in a spiritual sense. He accepts the actual death of Jesus but denies the crucifixion as unworthy of His honor and personality.

Sayyid Nessib Effendi, expressing the view of the Moslem Academy in the numbers 73, 74, and 75 of the *Djeride-i-Ilmiyeh* says as follows: (page 2380) "There has been a good deal of discussion in the press lately

in regard to the Moslem view of the birth of Jesus, therefore, we shall explain and elucidate the whole matter. The general doctrine of the religion of Islam in regard to Jesus, peace be upon him, is as follows: Jesus is one of the great prophets. He was born solely by the divine command and the breathing of Gabriel. For this reason He is the Spirit of God and Word of God. Thus he is an explicit sign of the Almighty power of God. No man touched his mother. Gabriel who is called in the Koran 'Spirit' appeared to her in the physical world as a man, and breathed into her, and she conceived Jesus. Thus Jesus having been born solely by the divine command and without a father is like Adam. Moreover Adam has no mother also."

Page 2385: "These statements are based on such verses of the holy Koran that they can never be interpreted in any other way. The holy Koran has not rejected this Christian doctrine of the fatherless birth of Jesus; on the contrary, it has explained and asserted it with all decisiveness. Only it has corrected the Christian doctrines of the deity of Jesus and the Trinity of God, and has said that Jesus is neither God nor the Son of God, but the Servant of God, and the Word of God. God is one and is the absolute creator of Jesus and Mary, and of all the other apostles of the heavens and the earth, and the whole universe."

In the second article the writer takes the passages of the Koran one by one, and explains their meaning, and shows how all affirm this doctrine of Islam with regard to Jesus and God. Speaking about the 58th verse of the Sura, Al Imran says: "Surely the likeness of Jesus with Allah is as the likeness of Adam. He created him of the dust and said 'Be', and he was. The uniqueness of Jesus among the other prophets is here that he was born without a male parent. This verse makes that very clear. Because of this strange fact that Christians have thought of Him to be the

Son of God. Yet He cannot necessarily be so. He can only be like Adam. Adam also was created of dust by the word of God. Moreover Adam had no mother also, and therefore he is still more wonderful than Jesus. As Adam cannot be called the Son of God because of his having been created without a father or mother, likewise Jesus, also, who was only without a father cannot be called the Son of God."

All three of these writers base their arguments upon the Koran and the same texts, yet differ greatly as these extracts have shown, in the conclusions drawn therefrom. All the authorities of orthodox Moslem theology have been unanimous in their interpretation of these verses. This whole discussion about the birth of Jesus has brought to the front the question as to whether the Moslem is obliged to follow the leading authorities in the interpretation of the Koran and accept without questioning what they have said, or whether he can make a personal and independent study of the matter and give his own private interpretation. This has been a most important outcome of the whole discussion, and it is no wonder that *Djeride-i-Ilmiyeh* gives more place to this part of the subject than the main problem itself. Now let us see what these writers say about it.

Omar Riza Bey says in his article of January 20, 1922: "There is a distinct difference between the authority of the actual text of the Koran and that of the opinion of the commentators. The words of the commentators may be discussed, may be declared void, may be admitted or rejected. In any problem there is the right to disbelieve one or more or all the commentators.

"But the word of a commentator cannot constitute absolute evidence in the discussion of any problem. One may take or leave all, except the word of the Apostle of God. It is the right of every Moslem to form his own creed and to formulate his conduct, only

according to the Book of God and the *Sunna* of the Prophet, without the need of the mediation of anybody in the past or in the future."

Dr. Ismail Hakki Bey says in his article, February 17, 1922: "I want to state that religious problems have two parts:

"(a) The fundamentals. (b) The non-fundamentals.

"The fundamentals of religion (Islam) are the following: To believe in one God, the angels, the Holy Book, the Prophet and the last day. If a man believes these things, there can be no doubt as to his religious faith. In regard to problems other than these, if a person has an understanding of his own and makes a statement differing from others, except the Book of God and the Prophet, he may have made a mistake, but he cannot be regarded out of religion and faith. The opinion of such a man, his understanding in regard to the fundamentals of religion being complete, cannot be forbidden either by the doctors of Canon Law or by general consent. One of the things that makes the Koran the greatest miracle is the fact that it contains truth which can be interpreted according to the understanding and conscience of every century.

"Now the problem whether Jesus had a father or not, is not a problem pertaining to the fundamentals of religion. It is just for this reason also that whereas the holy Koran has made very distinct and sharp statements in regard to the divinity and divine Sonship of Jesus as altogether contrary to the unity and absoluteness of God, it has been content to make a mere general indication as to the pregnancy of Mary and the father of Jesus. Wisdom would require it to be so. In order to refute the falseness of conception in regard to the unity of God, it was very wise to deal less with problems which have comparatively little importance, emphasizing fundamentals only."

Sayyid Nessib Effendi in his long article of twenty

five pages in the official *Djeride* says as follows: "The verses or texts of the Koran are of four classes in regard to their interpretation. There are four degrees in strength — *Zahir, Nass, Mufassar, Muhkam*. Now the verses of the Koran about the birth of Jesus belong to the fourth class, the firmest kind which cannot be allowed to be interpreted in any other way, they must be accepted as they are. No person, a prophet, or a follower, or a commentator, has any right to interpret them in a different way. To try to interpret them is to distort them, and to corrupt their meaning. These verses belong to the group of the miracles of the prophets. To believe the prophets and their miracles is of the fundamentals of Islam. To disbelieve the miracle of any prophet is to disbelieve his prophetship. To believe the miracle is the foundation of faith in prophecy. These cannot be made subject to new interpretations. To interpret these words will be to falsify the prophet himself. There has never been a Moslem sect which doubted the fatherless birth of Jesus. All sects, person, doctors, commentators, orthodox and heretic have been unanimous in accepting the miraculous birth of Jesus."

Conclusion: These discussions representing three different views are based on three different principles. One is the view of the Moslem rationalist, who denies essentially both the Koran and Moslem tradition, although he does not dare to say openly that much. The other is the view of the Moslem mystic, who cares mostly for the purely mystical part of it, and leaves freedom in other things. The third is the view of the Moslem traditionalist who clings strictly both to the Koran and the authority of the traditions. However, there are two important things which are clear from these papers:

(a) That there is today a difference of opinion among the Turkish Moslems in regard to one of the most definite beliefs of Islam.

(b) That there is a new thinking which refuses to be bound by the past tradition, questions its authority, and claims the right of every Moslem to read the holy Book for himself, to examine it by his own mind, and to form his opinions in regard to its meaning.

These are important beginnings in religious thinking. They mean that the Koran and the orthodox tradition are made subject to discussion among Moslems, and this is not a small gain.

These articles show one other point also, which is important in evangelistic work amongst Moslems, and that is the utter ignorance of all three disputes, without distinction, in regard to the Christian doctrine, of the person of Christ. For all three, prophetship is essentially something abnormal and the weight of proof lies in the abnormalities. For them all, sonship is something essentially physical, and the discussion must begin from that point and be centered round it. It is evident that they all start from the wrong end, and that they must have a complete change in their thinking. They need a completely new perspective to understand Jesus and His personality. The main task before the Christian workers ought to be to lead the Moslem to a new outlook which will help him to think of religion from the right end. But how little has been done in this way!

An Armenian Christian
(Signed) L. LEVONIAN.

XVI

LATIN ALPHABET.

The perverting influence of the Arabic characters on Turkish culture as a whole from the time of their adoption, ten centuries ago, to the present, the happy events accompanying their substitution by Latin characters and the expectations from such a substitution for general education and culture in Turkey, are some of the themes discussed in the following addresses and articles by prominent leaders in Turkey on the occasion of this change.

1

MOUSTAFA KEMAL PASHA'S ADDRESS ON LAUNCHING THE
NEW CHARACTERS.

"VAKIT"

August 22, 1928.

Editorial.

"Fellow countrymen! In order to express our beautiful language we are adopting new Turkish characters. We are under this obligation to emancipate ourselves from the incomprehensible characters which have placed our heads in an iron frame. We want to understand our language by all means, and we shall understand it surely with these new characters. Now the time has come for work. My own conviction is that hereafter there is no need either for me or for you to talk much. No more words, but action; activity and marching forward. We have accomplished much. But today there is an important task, though not the last, to be accomplished: Learn quickly the new Turkish characters. Teach them to the whole nation. Take this as a patriotic task and realize it. If only ten per cent of a nation can read and write and the great majority remain illiterate, it is a thing of which to be ashamed.

"This nation was not created to be ashamed. She was created for glory and has filled history with glory.

If at least eighty per cent of our nation is still illiterate, the fault is not ours. The fault lies with those who, not understanding the Turkish nature, have chained our heads with iron bands. The time has come to correct the faults of the past. We shall correct them.

"I want the activity of the whole nation applied to this task. In a year or two, the whole Turkish nation shall learn these new characters. Our nation with its Alphabet and mentality shall prove that she constitutes a part of the civilized world."

2

SOME EXTRACTS FROM THE ADDRESS
OF MOUSTAFA SHEKIB BEY, PROFESSOR OF PSYCHOLOGY
IN THE UNIVERSITY OF CONSTANTINOPLE.

"VAKIT"

August 22, 1928.

Editorial.

"Arabic characters were not made for the Turkish language. Further they have hindered, like Chinese iron shoes, the development and progress of the Turkish language. They should therefore return to the place of their origin. The appropriation by us of such an inadequate alphabet, which was only fit for Arabic, has been a historical misfortune and we have wasted much material and moral energy in the struggle against these characters.

"Moreover, today, there is an absolute need for new characters to express scientific and technical terms in banking, telegraphy, finance and war industries. Should we still tolerate these Arabic characters which keep choking the minds and souls of our children, or should we keep them for the sake of a patched and Middle Aged Ottoman culture? We have no time to listen to such objections as insistently point out to us the risk which our culture and traditions may run. The foremost thing in our minds is the present and the future. Let those who are fond of the past, remain in the past.

the most powerful corner-stone of this civilization. We must know at least the Greek and Latin Literature, and also the classics of the Renaissance period, and after that our Literature, also, may come out from its primitiveness.

"The campaign for characters has been crowned with a great victory. The turn has now come for the literary campaign. We must begin this campaign by a careful translation into our language of about a hundred classics and give due place to the Roman and Greek immortals in the program of our general education."

4

A NEW PHASE OF THE TURKISH REVOLUTION.

"IKDAM"

MAY 5, 6, 7, 1928.

Signed Article.

(Signed) Celal Nuri.

"The Turkish nation about ten centuries ago accepted Islam. Before that event this race was not without its own alphabet and literature. New discoveries of ancient monuments testify to their existence. However, no national common alphabet, literature and culture could develop to weld together the various Turkish tribes inhabiting the large area between Siberia and Eastern Europe.

"Most of the Turks, indeed almost all of them, after embracing Islam took with the new religion the culture, customs, laws and in addition the characters of the Arabs.

"In ancient times the written language was Arabic. Our forefathers who used Turkish in conversation only, had recourse to Arabic for enlightenment. Thus Arabic civilization and culture gained a gradual influence on Turkish society.

"What a misfortune for the Turks, that this has continued for a thousand years! We do not deny the Arabic-Persian civilization, the Islamic civilization. This civilization was the connecting link between the ancient

Greek civilization and the civilization of the European renaissance. Civilization was transmitted from Greece and Rome to Islam, and through it to Europe. But from the time of the transmission to Europeans, Science and Education have been stagnant in the Moslem World which had accepted Arabic as the language of culture.

"The Islamic civilization is like a shooting-star. Its period of brilliancy is very short. The Turkish race which was endowed with all sorts of capacities, came in contact with that civilization only during its period of stagnation. It is true we met the Mistress of Civilization, but after she was already old.

"It was during this period that Turkish, heretofore used only as a spoken language, began to be used also in writing. In order to express the Turkish language we availed ourselves of the Arabic Alphabet.

"The Turkish language belongs to the Oural-Altai group, whereas Arabic is a Semitic language. Our forefathers, regardless of this fact, adopted at the time of their conversion to Islam, this Arabic Alphabet for the Turkish language, because it was the alphabet of the religious language. This action has resulted in a terrible anarchy which is still continuing. Unfortunately, the only language in the world which does not have a fixed orthography and grammatical rules is our Turkish.

"The Arabic Alphabet is scientifically unfit for Turkish and its substitution is indispensable. The Latin characters are preferable as a substitute. For one thing, they are international; secondly they have assumed such qualities as make them suitable to be used not only by the Latin, Slav, and German races but even by Oural-Altai races such as the Finns and Magyars. Such a substitution of the Latin alphabet for the Turkish language will fulfill our need, at the same time enabling us to enter into the international culture.

"The number of those who can read and write is very small in our country. Our alphabet is one of the

the most powerful corner-stone of this civilization. We must know at least the Greek and Latin Literature, and also the classics of the Renaissance period, and after that our Literature, also, may come out from its primitiveness.

"The campaign for characters has been crowned with a great victory. The turn has now come for the literary campaign. We must begin this campaign by a careful translation into our language of about a hundred classics and give due place to the Roman and Greek immortals in the program of our general education."

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"The number of those who can read and write is very small in our country. Our alphabet is one of the

causes of it. But after this change we can be sure that the Turkish nation as a whole will be able to read and write within a decade. Only after such a change will our Revolution be able to work its wonders. A great abundance of culture will begin to pour into our country following this change, and the Sacred Turkish nation which is endowed with all sorts of abilities but could not participate in civilization for a thousand years past, will join with the nations which are the Standard-bearers of civilization. We shall have a share also in that civilization.

"Educate fourteen millions of Turks! How much this will increase the value of each person! Our education, our economics and the manner of our living will undergo a thorough change. Enlightenment and civilization, which hitherto only a minority were enjoying, will become the possession of all.

"Let us emphasize it once more; the adoption of Latin characters for the Turkish language is another phase of the Turkish Revolution. Through this substitution the Turkish nation is coming out of the Asiatic group; and tearing itself for ever from the past. As a result of this development the Turks, who belong to the Oural-Altai branch of nations, will definitely join the European world, as the other progressive Oural-Altai nations have done, such as the Magyars, Finns and Esthonians.

"The Turkish Revolution cannot halt half-way. Half-revolution is compromise. The substitution of Arabic characters by those of Latin characters for the Turkish language is one more step in the campaign for civilization."

XVII

LADY MAZHAREDDIN KHAN'S DECLARATION ON TURKISH WOMEN.

"SON SAAT"

February 9, 1927.

Editorial.

Lady Mazhareddin Khan, the directress of the Indian girls college of Madras, India, accompanied by her husband Mr. Bahder Khan Mazhareddin, the assistant general Director of Posts and Telegraphs of India, has recently visited Turkey. The following are some extracts from the declaration of Lady Mazharredin Khan in an interview with the editors of the daily *Son Saat*.

"The civilization of the twentieth century has caused a great change in the life of women. Women are no longer slaves. They possess equal rights with men. Today the most civilized and progressive country is the one which has given the greatest freedom to women. The Moslem religion is the only religion which gives real freedom and liberty of action to both men and women. But notwithstanding this fact, the women, especially in Moslem countries, have led a life almost of prison and slavery, whereas in the Holy Koran there is not a single law or restriction commanding the veiling of the faces of women, and against their sharing in social activities. All these things are arbitrary regulations of intolerance. It is a great joy to me to see the free position of Turkish women today, and the fact that this freedom is not misused by them has added a great deal to my joy. There is no doubt that a misunderstood freedom is extremely dangerous. I notice with great satisfaction that my Turkish sisters do appreciate the real meaning of freedom.

"Under these circumstances the coming Turkish generation will be a model to the whole Moslem world. In fact, the Moslems in general have a friendly attitude towards Turkey."

XVIII

DOES A WOMAN POSSESS THE RIGHT TO WORK?

"RESIMLI AY"
September, 1927.

Signed Article.
(Signed) Sabihe Zekaria Hanum.

Sabihe Zekaria Hanum and two other ladies have organized a limited publishing company with a capital of fifteen thousand Turkish liras. The company was ratified by the Secretary of Commerce, but the authorities of the Department of Justice required the agreement of their husbands before the Company might function. Sabihe Hanum commenting on this writes:

"Children of minor age are treated in this way. But the point which affected us most of all, was the fact that our husbands possessed the right to forbid our business activities.

"This is not a matter between man and woman. It involves the fundamental question whether women who have entered recently into the liberty of (Turkish) life are to be permitted to progress in it. If our husbands possess the right of stopping our business activities, it means that our entrance into life is an illusion.

"Today feminism has changed its field of battle. Women are unable to exercise any of the rights which the law gives them unless they leave their actual state of mere consumers and become producers also. The history of Swedish feminism, and that of English and American feminism shows, and all the sociologists agree, that women will never be able to use the freedom which society gives to them until the chains of economic slavery are broken.

"The Turkish woman is just entering into life. The family and social environment about us are not yet prepared to see us enter into it. They do not favor such a movement and our efforts still lack their sym-

pathies. There is yet a great majority of men, for whom the idea of their wives working is a thing connected with personal dignity. Women are compelled to fight such a mentality at the threshold of their new freedom. If in addition, Turkish law gives the right of veto to the husband in the business activities of his wife, we can merely guess at the degree of profit which women will receive from this so-called freedom. This simply means that women do not possess the right of enterprise, so long as they are compelled to secure their husbands' agreement to it. This is the first difficulty which every Turkish woman has to face when she actually enters public life.

"The Turkish Revolution which has accepted a western civil code and the western civilization, is under obligation by this very fact, to accept with it also the implication of that civilization. The old civilizations of the East, as also the old religions, regarded women as chattels. The Swiss Civil Code has done away with this mentality of Eastern civilization. The new civilization and life do not regard women as parasites. It seems that we have not understood this fact yet, and the reason for it is our all-too-recent entry into public life.

"All the religions, especially the Christian and Jewish religions, have given the barest rights to women. Women, in order to achieve their freedom, to free themselves from the absolute reign of religion, have fought first of all with their sons, then with society, and last of all with the State. Our Civil Code ended the struggle with religion (Islam) on behalf of Turkish women. There remains for us the struggle with Society.

"It comes to me that the intolerance of the Christian religion has not yet disappeared totally from the Swiss Civil Code. It says 'the head of the family is man'. The actual state of Turkish women, who are primarily consumers, is robbing them of their rights both in the family and in society. The best way to lift them out

of their inferior state is through economic independence, which may come only through the right of enterprise. The Civil Code is reticent in giving this right to women. THE UNITY OF THE FAMILY REQUIRES THAT BOTH THE HUSBAND AND THE WIFE HAVE EQUAL DUTIES AND RESPONSIBILITIES WITH EQUAL PRIVILEGES. The right of women in doing business must not be limited, because it is the pivotal factor for making them independent economically. As long as the stipulations of the law limit the right of women to work and do business, I don't see the least possibility for women ever to be able to profit by this Civil Code which our country has adopted."

XIX

WHAT DOES IT MEAN TO FIGHT AGAINST PROSTITUTION?

“RESIMLI AY”
January, 1928.

Signed Article.
(Signed) Sabihe Zakaria Hanum.

“One of the international social problems of the twentieth century is the commerce in women. In its essence it is the fight of democracy on the one hand, with religion and aristocracy on the other hand; of Feminism with Capitalism.

“Every religion and aristocracy in the world has denied the right of personality to woman, and this in all countries and in all ages. Many religions have simply allowed the trade in women from one tribe to another. They also affirmed the absolute lordship of man over his wife. It was customary for the head of the family to enumerate his wives with his oxen and cows when making an inventory of his wealth and property. The trade in women has continued from the age when people were living as nomads down to the age when the most civilized religion reigned. Our age also has given neither the right of enterprise, nor the right of vote to women. They have no right to hold property and do not enjoy the right of citizenship. The head of the family, of the city, of the government and of the State has been always man. Women were creatures bought by men through a marriage contract or against the payment of a fee. Women sell their womanhood against money both in the family and in the houses of prostitution. They are considered as appendages to men.

“What has Democracy given to Women? First of all it considered them to be persons in society. Moreover, it affirmed that women cannot be sold as chattels and

stocks. There is no difference between man and woman in the sight of a right law. There exist persons only; there are citizens. This is an absolute right of every citizen without distinction of sex. The autocracy of man, which was a remnant of the old patriarchal custom, is broken now in the modern family, yielding its place to a democracy based on mutual duties and privileges. In business affairs and the professions, sex must not create differences; these are to rest only on intelligence and ability. Woman should be privileged to hold every position as she shows the ability for it. She should use her womanhood no more as a capital to be invested. Democracy and civilization which have accepted women as persons, can no more tolerate their exposure in fairs and markets. The greatest duty of democracy is to fight this kind of mentality, which has been bequeathed to us from the age when religions and aristocracies reigned. The rights which religion and aristocracy gave to woman under marriage contract were in lieu of her womanhood. We are against such an institution. We want the right of life for woman according to her ability, production, duties and responsibilities, and not according to her womanhood.

“It is the duty of the laws of democracy to prevent the treatment of women like goods. Democracy created the possibility for woman to become a dutiful member of society, by recognizing her personality. Once this matter was settled, the fight began over again, this time to be waged between Feminism and Capitalism. Capitalism is exploiting women in every field of economic womanhood in addition to her work. The doors of life refused to open to them unless they were willing almost to sell their womanhood. The money of the capitalist determined for him the number of his women. While the worker and the middle class were compelled to be content with one woman, capital bought as many women as it wanted.”

Note: In Islam each man may have as many wives as he is able to support up to four, and an unlimited number of concubines in addition. "Of other women who seem good in your eyes, marry *but* two, or three, or four: and if ye *still* fear that ye shall not act equitably, then one only; or the slaves whom ye have acquired." Koran 4:3. Muhammed assumed to himself the privilege of having a yet greater number of wives. But in doing so, he was probably actuated by a desire of male offspring. Khadijah was his only wife until quite a late period of his career. Comp. *Arbah Turim. Ev. Hazaer I*, "A man may marry many wives, for Rabba saith it is lawful to do so, if he can provide for them. Nevertheless, the wise men have given good advice, that a man should not marry more than four wives."—Ed.

XX

THE FUTURE TURKISH WOMAN IN THE PRACTICAL AND MENTAL LIFE.

“IDJTIHAD”
July 15, 1925.

Signed Article.
(Signed) Abdoullah Djevdet.

A resume of a speech given by the editor of *Idjtihad*, at the Woman's Club of Constantinople:

I. One of the principal factors which make the East inferior to the West is the situation of Woman in the East.

II. It is evident that today in the life of Turkish women generally, and of those of cities especially, there is a tremendous movement towards liberty and progress.

III. *A general statement.* The position and the ability of the women of a nation determines the position and the ability of that nation.

IV. According to the writer, four virtues of an Ideal woman are:

- (a) Virtue in her heart;
- (b) Humility and kindness in her face;
- (c) Gentleness and tenderness on her lips;
- (d) Work in her hands.

V. Women must be free and independent, and must be well armed in order to keep their independence and liberty in the struggle of life; and as a model he points out North America.

VI. He advocates the Anglo-Saxon women to be taken as examples, rather than those of Latin nations.

VII. We will not have any place in the rank of free and independent nations unless our women be free and independent.

XXI

FREEDOM OF CONSCIENCE.

“DJOUMHOURIET”
September 28, 1926.

Signed Article.
(Signed) Younous Nadi.

Under the heading “*Freedom of Conscience*” the writer discusses among other different matters the affair of Hashim and the Y. M. C. A.

“The press, which is the public opinion of this country, has not been indifferent to this strange event at Helsingfors. By degrees we have come to understand that Hashim is not a Turk but a Persian. His name in the language of the Press is now the apostate.

“As a second problem there is the fact of the Y. M. C. A. as a propagator of religion, and the problem of its survival among us.”

“This young Hashim, claiming to be enlightened by the light of Christianity poured out abundantly by the Y. M. C. A., has declared in the World’s Conference of Y. M. C. A.’s at Helsingfors, that this enlightenment is not only in him but is steadily growing among all the youth of Turkey. In spite of the freedom of conscience, guaranteed by law, we must say plainly, that such an unknown young man has no right by his words and existence to hurt the general feelings of the people. Religion, before everything else is education, while the acts of this man are openly coarse. So here is a lack of religion. There is no trace of character in this young man, that a possibility of the existence of some religious belief might be assumed in him, because religion already supposes a firm belief.

“Religion — naturally among more or less civilized people — is a national or social phenomenon. It cannot be acquired, it is ever present. Our mind cannot grasp any demonstration of arguments showing a need

to change one's present religion. Reason has no place in this matter, because religion is an affair of conscience and feelings. Consequently any possibility of easy changes in religion can't be even thought of. People cannot do away with religion; only those who can think in philosophical terms, can attain such an elevation that they see no need of such a social bond. And such men are not expected to open attacks on the beliefs to which society in general clings in faith and in sincerity. Let us assert, not only in order to respect the general feelings of others, but in order to tell the simple truth, that religions fundamentally are not things void of meaning, they contain the high principles of philosophy.

"According to this exposition, the true and scientific position of the apostate Hashim, is first of all, his lack of character, and second his lack of any belief or religion. We have never seen during all our lives any sound-minded man change his religion. Nor could we think of any one doing so unless there is a special motive or interest in the act, either it is a girl, fallen in love with a young man, and so ready to sacrifice all for such a love, or it is a man, doing this same thing for some worldly motive, out of guidance, or light, or some other reasons of this kind. So whether he be Turk or Persian, our point of view is this, in the case of Hashim. If he had been truly converted to Christianity because of his conscience, then acting according to the principles of freedom of conscience in the Turkish law we would say: 'Let him do what he has seen right; there can't come any harm out of this.' However, we are not sure about the sincerity and frankness of his conscience. Again we should not recommend any one to take special measures against him, because of the nonsense at Helsingfors. Society itself and public opinion give due punishment to such people in such cases. Nor do we like to call him an apostate, he is simply a man

without character, in our sight. And in the life of society this kind of condemnation is a thousand times more effective than all other punishments.

“The Y. M. C. A. is represented to us as a humanitarian society; but if it is a disguised society for religious propaganda, the Turkish republic cannot allow the activity of such a society under her auspices. We want an open discussion in religious matters as in all other discussions. The Republican Administration cannot remain indifferent to Societies which in appearance seem one thing, while in reality they pursue other aims. Do they want to make religious propaganda? Let them say it openly and work accordingly, that we should know on our part how to react. In that case even we may be tolerant to them. But they can understand and see quickly what kind of reaction would follow their vain endeavors in this country, in this sane atmosphere of high character, not only on the part of Moslems, but also on the part of the other elements. We want a clear and explicit declaration in the case of the Y. M. C. A. and if our desire for clearness and explicitness, cannot be satisfied directly by them, then we expect the government to take this matter with authority into its hands, and explain to us the truth about it”.

RELIGION AND MORAL TRAINING.

“IDJTIHAD”

Signed Article.

(Signed) Abdullah Djevdet Bey.

Translator Mr. F. F. Goodsell, Constantinople.

“I am in receipt of a letter from a friend of mine whom I know to be a noble-minded and delightful person, Nadji Pasha. After a few lines which give evidence of his pure and sincere friendship, he writes the following words: ‘From of old I have been both in disagreement and in agreement with you. I will not say like two forces existent in one flash of lightning, for that would be disrespectful on my part both towards you and towards the comparison, but “both in disagreement and in agreement” this is so in every shape and manner. This condition has not, however, prevented mutual love, respect and confidence for the last 36 years. I search my heart, it has always confirmed this.

“The purpose of this letter is both to express again my thanks and these sentiments and to ask a question and to get an idea, about the translation of the address published on pp. 3822, 3833 of No. 194 of the *Idjtihad*. No matter who made the translation, according to the form of publication Abdullah Djevdet is involved in its meaning and purpose. Therefore I ask you only — What is the purpose of control of conscience, of moral training?

“Please explain this more fully either by letter or by an article in the *Idjtihad* and put it into more intelligible form.

“Naturally you understand the points I want to touch

“I shall carry out the command of my very dear friend, Nadji Pasha.

“Perhaps the same desire for explanation has appeared in the minds of other readers of mine. I am

putting my explanations on the pages of the *Idjtihad* in order to answer those who have had the same thoughts as Nadji Pasha.

“In his address President Coolidge of the United States of North America said that just as laws are unable to guarantee happy social relations among mankind, so also the sciences and arts are instruments of evil as much as instruments of good, and therefore, the moral discipline and order of humanity which cannot be secured by law can only be secured by ‘religion’. I put the words ‘moral training’ in place of the word ‘religion’. Why did I not use the word ‘religion’? This is the point whose explanation is wanted and which it is useful for me to make clear. I must be very thankful to my highly respected and time-honored friend, Nadji Pasha, for creating still another occasion for me to explain publicly this subtle point. Words change their value and content from century to century, from age to age, from people to people, from race to race. The value and meaning of the word ‘religion’ in America is certainly not the meaning of that word in France, in Italy, in Turkey, in Arabia. Peoples who are trained in Latin culture surely look upon this word ‘religion’ as a little out of place in the mouth of the President of the vast United States of North America, for they do not know the scope and value of the conception of religion according to Americans. If the conception of religion among us were the same as that in America. I would not have hesitated to retain the translation of the word ‘religion’ spoken by the President of the American Republic. With the permission of the translator, I put the words ‘moral training’ in place of the word ‘religion’. The value of their religion is established not in the principles contained in its source books but in its revelation in the affairs of life. Especially in the East, religion today is a science of the hereafter, and as regards its present influence on us,

religion ruins this present world. It is necessary to measure the value of religion by the peace, comfort, moral excellence which it secures for its followers. Let the high moral principles of religion exist in its source books as much as you please, let there be hung on our walls as much as desired mottoes like:

“‘Cleanliness springs from faith’;

“‘To acquire knowledge is the duty of all Moslem men and women’;

“‘The one who earns money is a friend of God’;

“‘Poverty is shameful both now and in the hereafter’;

“‘Man secures only that for which he toils’; etc., still cleanliness will continue to be found not in Moslem but in non-Moslem wards of the city, attention to science will be observed among non-Moslems more than among Moslems, care for the acquiring of wealth and comfort, and for the removal of poverty will be noticed more among non-Moslems than among Moslems. A people’s religion is made up of convictions which are active and dominant in their practices and deeds. It is obvious to what depths and to what conceptions the Moslem beliefs which rule in our spirits and consciences have lowered us. In his *Mevlud-i-Sherif* Suleyman Dede has, wittingly or unwittingly, summarized Moslem practice, that is, the Islam which lives in the life of Moslems. By his mouth Moslems say to Hazreti Muhammed:

“‘Our being your people is in itself an adequate blessing.’

“Whereas should Hazreti Muhammed or an unauthorized but enlightened prophet appear today, an outcry would be raised against those who count membership among his followers an adequate blessing. Don’t think this word too severe or too rude. Is it not Hazreti Jami, who, addressing the Prophet, was able to say:

“‘Your religion pursues show and luxury. They have added so much to it that you would not recognize it, should you see it again?’

“It would not be easy to find a couplet containing a principle of such moral corruption as this:

‘Speak once with power the name of God
Like leaves sins fall on autumn sod.’

(From Suleyman Dede.)

“We Moslems, however, on our holidays, amid great religious ceremonies, listen to this important item of our belief and let it sink into our spirits. Is the meaning of this anything other than to say: ‘Cause pain, steal, ravish, oppress the poor, lie, defraud simple people, terrorize, hang if you can, murder, — afterwards say with unction once ‘God’, all your sins will disappear as autumn leaves, yellow and ready to fall, swept away by the wind, and you will step forth immaculate, and all you have done will remain to you as profit?’

“If on the one hand the god of a religion which is not related to moral training threatens a sinful man with the attribute ‘A god severe in punishment of sinners’, on the other hand it leaves the door of wrong doing completely open with the attribute ‘A god who is a merciful forgiver’. What wicked and what faithless things are performed by people who are pious, who believe in God, who shout and say ‘Being a sinner, my cry is, ‘God is merciful’’, but in whom all moral sense is absolutely lacking. The moral significance of religion in popular understanding is thus obscure and diseased and in popular phrase ‘one does not descend into a well on its rope’.

“My head, my eye and my heart make room for the religion which lives and causes to live in my revered comrade, Nadji Pasha. The most absolute proof of my allegiance to such a religion is the fact that I have been for 36 years soul and conscience-brother with Nadji Pasha and that we will continue to be thus for life. Let him give to our religion whatever name he

will, his religion and mine are one, and it is the religion of virtue, of genuineness and of sincerity.

“O Sincerity! You are my religion and my irreligion!

“Oh Thou Passion which makes the religious in every religion co-religionists.

“Icefields melt by the fire of genuineness and become an ocean.

“With genuineness the soul who is my enemy becomes my soul friend.

“When I spoke the above words I wanted to characterize this as the religion of genuineness and sincerity. I repeat to my very dear and noble comrade, Nadji Pasha, and to my readers who think as he does, there is no religion among us which is worthy of serious attention and support. We face the high duty of making our people religious in this worthy sense by means of well ordered moral training.

“Last year in accordance with the desire of one of my American friends, Mr. Goodsell, I gave a series of six or seven lectures on Omar Khayyam to an audience of Americans between 20 and 30 years of age, young men and young women students in the School of Theology and Language in Roumeli Hissar. Omar Khayyam's disposition and philosophy is known. As I was lecturing, I watched the faces of the audience. I did not detect the slightest rebellious movement among these young men and young women theological students. Once I gave a lecture on ‘The Future Role of the Turkish Woman in Practical and Intellectual Life’ at the headquarters of the Turkish Women's Union. As I was explaining a criticism of the present form of Islam I found myself exposed to violent objections by a young lady who sat in the very front row. At its end this much applauded lecture was injured by such an event. There was not the slightest probability of my witnessing such rage among my American audiences of young men and young woman theological

students. These are not things which have been read in books, they are actual experiences and evidence taken from life. In America religion is put forward and exalted from the point of view of its usefulness with regard to building up and restoring the world and making man happy. With us religion lives with the song:

‘The word is a mere trifle and
‘Those who desire it are dogs.’

“You will say to me, ‘Gracious, this tradition is not true, it is not a part of the classic word.’ I am compelled to answer with deep sorrow, this is what lives in the spirit of the Moslem, no matter what you say. The Moslems of Persia and India, of Khiva, of Bokhara and even of Turkestan still continue to say:

“‘Religion and the world are mutually contradictory.

“‘Wherever there is religion no importance is given to the present life.’

“The loneliness, the ruins, the poverty, the misery, the numerous ceremonies which cover all Moslem lands are the miserable and mournful witnesses to that fact that is true.

“The social and intellectual factors in the civilization of Bagdad and Andalusia have long since become non-existent.

“We are not unaware of the fact that other factors also were present in the fall and ruin of the Moslem East, but no one of these factors with its baneful thought possesses degenerative and destructive power to the degree of the religious. Until the conception of religion acquires a character and a power elevating instead of degenerating, constructive instead of destructive, and until it changes its flavor, to mention its name — in the East — will continue to be fatal. Therefore Turkish leaders are called upon to create for the Turk a new lordship of conscience, free from silly tales.”

A POINT IN NEED OF EXPLANATION.

"HAKKIMIYETI"
December 30, 1925.

Editorial.

"A Laic Government, is a government which transfers the leadership in religious life from the ignorant to the enlightened."

Moustafa Shekib.

"The above is one of the laconic quotations from Moustafa Shekib Bey, the Professor of Psychology of our University, which were lately published in *Aksham*. We consider this as the best definition of laicism. We find it necessary to make some comments in connection with this term "laicism" in order to explain a point in our Revolution which has for long been misunderstood.

"Some among us, and, especially Europeans, have come to think that our last revolution comprises a movement against religion, and, in expressing this idea, they take us for dreamers and utopians who have undertaken an enterprise impossible to carry out truly! If the Turkish Revolutionists had strengthened this suspicion, they certainly would have at least deserved to be called 'Utopians'. For to think that a nation can live without any religion is nothing less than denying humanity, sociology, history and many other tangible, positive and vital events and facts.

"The sad consequences of the victims of this ignorance and of the advocates of this folly were revealed to the world in the French Revolution of 1793. Even before the corpses of Robespierre, who wanted to establish a philosophical religion based on pure intellect, and, of Danton, who, even in his last minute, sang the song of nihilism and denied the hereafter, had decayed, church bells were ringing over France which was still burning with the fever of Revolution, and Paris streets were again overwhelmingly crowded during hours of mass. Today, there is great doubt as to how much

the revolutionary leaders of our friend and neighbor Soviet Russia have succeeded in this. If we can trust the judgements of a good many neutral observers who saw the Russian nation from a pretty close distance right after the communistic revolution, we have to believe that no fundamental change took place in the soul of the Russian nation which is more mystic and more inclined to worship than any other nation, and that still a candle is kept burning for Mary in the house of every Russian peasant even after such long-continued storms. This outcome is natural because the wind of revolution that has blown or will blow upon any nation or society can perhaps knock down a set of false idols, *i. e.*, superstition, but can not touch the need and the sense of eternity which lives in the souls of individuals and societies, or rather forms and constitutes them. If there has been any revolution in this world which has revealed this truth as it is and has been carried on within its demands, it is the Turkish Revolution. We can even with certainty claim that our Revolution has more of a religious than of an irreligious character, as it has saved consciences from harmful tyranny and domination. What have the Turkish revolutionists done? First of all, they have saved the nation from a forger who had been pretending to be the representative of the prophet and the shadow of God on earth. Then, they have abolished the *Babu Meshikhat*, an institution which has by a set of useless and obsolete laws dominated the destiny of the nation for centuries. They still later closed the *Medressehs* which had turned religion into complicated and incomprehensible knowledge and had lowered it to the level of trade and a means of securing a livelihood. What does each one of these three acts signify? The first of these removed the curtain between God and the nation. The second, stripped the persons who were occupied with base and material things of the right to touch the

affairs of faith. And the third, took religion out of the form of an insoluble puzzle and put it into the form of a sacred and holy emotion which can be felt and understood by the most simple and most ingenuous people.

"When the Mohammedan religion was in the hands of Caliphate, *Meshikhat*, and the *Medressehs*, it was controlled, as it were, by a monopoly. It was a religion that constantly imparted to people fear, terror and suffering. The whole of Turkey, from one end to the other, was covered with the mausoleums of promiscuous saints and the apparitions of *Djinns* and *Zebanis*. This beautiful country was enveloped in the smoke of candles and fumigations. If these have been extinguished, it is because we wanted to see our clear and bright skies.

"But, unfortunately, this noble side of our religion is not understood. We are not trying, in this article, to answer those old pious men who do not intend to understand us. There are some enlightened Turkophiles, free of any malevolent intent, who seem to perceive in the Turkish Revolution a proof of the unripe fancy of doing away with religion. We feel the necessity of correcting the idea of such persons at least, in the name of historic truth, and we want to tell them that nations do not only have a stomach but a soul also, and that faith is the food of this soul. But, we want to change this food from the form of a bitter medicine and transform it into a sweet fruit. That is to say, we replace with the divine love the fear of God inculcated by the *Medressehs* into the people.

"At the time when the *Medressehs* and *Meshikhat* were predominant in the country, force was prevalent over religion and faith. This noble and sacred emotion in man was weakened just as every thing that is imparted by force. The Turkish Revolution does nothing more than express and prove our respect for this emotion by doing away with this force and by giving people freedom of conscience."

XXIV

A UNION OF FAITH.

"MILLI MEDJMOUA"

January 15, 1926.

Signed Article.

(Signed) Moustafa Shekib Bey.

"In addition to the 'form and appearance' of religions like Buddhism, Christianity and Islam which have attracted great masses of humanity, there is also their 'meaning and character'. Great masses of humanity are ignorant of the spirit and meaning of the religions to which they adhere, because they live according to custom and by imitation. Leaders also lose the meaning in the interests of form and appearance because oftentimes they hold it as their duty to be the conscious and logical interpreters of the emotional and economic traits of great masses of humanity, and for this reason they are linked up with a set of various and contradictory superficial values. This is one of the most important causes of the intellectual and emotional confusion which we have seen in the history of religion and philosophy. Whereas if the leaders of these religions should make it a principle to penetrate the spirit and meaning which they wish to communicate rather than the letter and appearance of the great religions which I have mentioned, I have no doubt whatsoever that a revival common to them all would result. Upon investigation it will be seen that in all of these religions there is a single 'institution', that is, in the last analysis there exists in the nature of humanity a quality which will unite mankind; for the development and perfection of this quality, there is constant need of self-knowledge and control. Notwithstanding the fact that this intuitive perception is common to the religions I have mentioned, the feelings of contempt which we see in their followers present a sorry spectacle which causes them to be crushed under form and appearance, and which in spite of their being followers of a common

faith, causes them not to love one another. As scientific studies develop and spread, this painful spectacle has begun to harass the intellectualists in Buddhism, in Christianity and in Islam, sometimes in an obscure way and sometimes in an indirect way. While socialism and communism seek this union of faiths in the selection and ordering of labor in a technical way, some theosophists and orientalist and modern metaphysicians aim to complete it by the unification of the spiritual life. Our inmost and sincerest voices also must have a part in these deep and comprehensive tendencies of our time. In order, however, to efficiently serve this tendency, it is of great importance that our choicest young people should be in touch with these tendencies which I have mentioned, even though this is not possible for the adults of our day. Just as on every side physical equilibrium is maintained by modern economic and technical life, as every day with giant strides, it leaps over political and religious bounds, so parallel to this there are also spiritual changes and equalizing tendencies. Even though today a forced equilibrium prevails, which has desired to prolong the imperialistic mentality in the spiritual world as in the material world, the future in any case demands the normal material and spiritual equilibrium of society. For example: if the modern Young Men's Christian Association did not offer the obstinate front of a union of the faith of Christianity with the ambitions of the capitalists it would not be at all difficult to fall in line with it. As long as this spirit abides in it, it can become not a 'society', which has real life in it, but only an 'association'. In order to become a 'society' it is necessary for it to select as an ideal the intuitive perception of religion which I have described. The need for the present moment is not to make Christians Moslem or to make Moslems Christians or Buddhists. Humanity has long since completed this effort and has secured the fruits which it has been possible to gather. The thing to be done now con-

sists of an economic and spiritual union. The broadest faith which can be embraced by the choicest young people of the whole world is making necessary these two unions. As the contrary of this is done, it will all be superficial and artificial and very temporary. If leaders among young people wish to save their power from exhaustion and thus enrich both their own people and the entire world, in the first place they must assimilate and truly represent this broad ideal, and in the second place they must try to give it to the great masses of humanity to which they belong. Such an ideal cannot come into the slightest conflict with the ideal of a religion, of a nation, of an ethic, of a science or of an art. We must not forget for a single moment that one of the first duties is not to attempt in a hasty way to bring into effect an ideal as broad as this. At the present moment the youth of Turkey are spending vague and uncertain moments of torture and hesitation between the regimes of capitalism and communism. I witness this in my contact with young people. This is because the fate of our ideal of nationality, struggling between two hostile powers, is justly occupying their attention. In the newspapers 'Profession' and 'People', where the climax of these two systems appears, the torture and sensitiveness which I have mentioned will be very much felt. The psychology which leads these two newspapers to choose an eclectic course between capitalism and communism arises from the same source. Our modern eagerness, alertness and vital reactions are essentially the products of this environment. In the situation in which we find ourselves it is our duty to be always alert and to be aware of these tendencies about us. In addition to this present duty and in order to lead to the freer and more useful development of our future, our leading youth must recognize it as their second duty to be closely related in service to the ideals of economic and spiritual union to which I have referred."

IS THE CONVERSION TO CHRISTIANITY INCIDENT A RESULT OF A CULTURE CRISIS?

"HAYAT"

February 16, 1928.

Signed Article.

(Signed) Mehmed Emin Bey.

"To investigate every event in its true nature serves to define the situation and to make clear plans for the future. We must search for the real cause of the incident of the conversion to Christianity of three young people in the American school at Broussa. With this help we can with finality decide what to do. If we link an event to rather distant and obscure causes the question does not become sufficiently clear and the situation which we need to solve at once cannot be understood. What is the cause of these conversions to Christianity? Is it the result of weakness of ideals which has come about in society? Is it because a few young people have not been able to find an ideal which they could really believe, that they have been attracted to the religion of Jesus? Or, is it because a group of guardians have not sensed the need of national unity that they have carelessly given their children to foreign schools, and that they have assumed the attitude of spectators toward their becoming the followers of any particular creed?

"We must find the answers to these questions because only from this angle are we compelled to regard the Broussa incident as the appearance of a broad social evil. Otherwise we should consider it as an educational and school question. In the last issue of *Hayat* Keuprulu Zade Fouad Bey has regarded the incident of conversions to Christianity as the result of very broad causes and he says that according to his idea

to point to the foreign schools as the chief factors in this incident is a superficial observation. He goes on to say that we must analyze in a deeper way the reason why we see the children of the political and cultural leaders of our country in these foreign surroundings. According to Fouad Bey the bonds of national unity which constitute the supports of the Turkish mass have been loosening slowly for a long period of years. The conversion incident is absolutely nothing but an unimportant manifestation among many other events which are the result of this.

"If this is so, we must regard the conversion incident as a school and educational question. Perhaps it should be considered as the result of factors which are weakening the unity of Turkish society. I wonder if the question is to be put in this way!

"In the first place the available statistics prevent our accepting this conclusion.

"Statistics show that, contrary to the assertion of Fouad Bey, today the attendance of children in foreign schools is not increasing but rather decreasing. In the school year 1926/27 the number of students in foreign schools was 13,400 whereas in the year 1927/28 the number had decreased to 11,100. In the last year there is a marked decrease. In this case it is not a fact that year by year in increasing numbers our children are attending these institutions and that therefore we should consider this the result of a culture crisis. It is logically impossible to accept the statement that from day to day ever since the *Tanzimat* period the national bonds of unity have been weakening. And even when we put all these things to one side there has existed in our midst, at least since the Balkan War, a very strong national movement; and finally there is the great fact of the War of Independence which has continually shaped our spirits under the influence of the same vision, the same woe, a unifying influence upon the national mass.

"On the contrary the above statistics show that the number of children who are attending foreign schools is decreasing. Undoubtedly among the many reasons for this is also the fact of our national renaissance.

"For this reason we need not attribute to distant causes either the incident of the conversions to Christianity or the fact that many Turkish children attend foreign schools. In my opinion the incident of the conversions to Christianity is simply a school matter, an educational affair. The foreign school is entirely an unnatural educational environment. The object of these schools, which are in the main supported by religious foundations, is to awaken in the spirits of the students in the highest possible degree love for the religion and nation to which these schools belong. This also is very natural. The *Père* or the *Frère* in a French School, the *Miss* in an American school, if he or she, has not a humanitarian ideal sufficient to cause them a troubled conscience when the children or youth entrusted to them are brought to a condition where they cannot be useful to their environment, will create in the class, in the school, an environment propitious for the communication of ideas which they believe or wish to inculcate.

"No teacher discusses simply a single set of things or of truths. He necessarily influences the feelings of children with a kind of atmosphere which he creates especially in the class or in the school by his words, by his comments about events, by his conduct. Now imagine a school which chooses as its purpose the awakening of definite convictions in the hearts of young people. Put in that school teachers who by their attitude and conduct are easily able to exercise influence over youth, and who are willing to exploit independently every kind of feelings in their students. Of course these teachers will easily graft their convictions upon students whose characters are as yet unformed and whose contact with family environment is limited

to holidays only. This is in my opinion the cause of the conversions to Christianity in Broussa.

"Now how does it happen that some families expose their children to this unnatural environment? I wonder whether perchance the national sensibility has weakened in all these fathers! My opinion is it cannot be right to affirm this. These fathers when they give their children to these schools are not aware of the nature of the environment to which they are exposing their children. As a general rule they have not sufficient information concerning education. The reasons which drive them to these schools are various. In the first place there is a group of guardians who have sufficient wealth, and who consider themselves people of social position, who do not wish to allow their children to mingle with the children of the masses. These people wish to have their children mingle only with the children of fathers and mothers who belong to their class and who, making sacrifices for the sake of their children, wish to boast of having put them into such an environment, into such a school. This then is one of the more or less conscious mental traits of a group of families who send their children to foreign schools. Another is the language question. For some, language is not a means but almost an end. There are unfortunately many of us who think in this fashion: 'Let my son, let my daughter learn a language, no matter what happens.' They seek an environment which will teach their children an easy use of a language, and for this reason they think it their duty to send their children to foreign schools. Some also ascribe the secret of the commercial success of the Greek and Armenian minorities to the fact that as a rule they are trained in foreign schools. As if these schools prepare effectively for life! If you add to these those who are pleased with the efforts made by the *Sister* and *Frère* to make the children love the schools, and those who are in-

fluenced by the outer splendor of these schools, one quickly understands why Turkish fathers send their children to these schools. Stating thus the main causes which operate to send children to foreign schools, the situation is clarified and one sees plainly the steps to take to save Turkish children so far as possible from the atmosphere which foreign schools bring into existence. The worst schools are those institutions which do not create capacities useful from the social and national standpoint. The foreign school not only fails to create these capacities, it produces young people who gradually get out of harmony with the spiritual life of their environment owing to the religious and national influence which the institution exerts. There are those who for various reasons combat this influence, just as in the Broussa school there were Turkish students opposed to the three girls who became converted, who despised their conduct, who followed them and desired to divert them from this course of action, and who finally informed their families. One cannot determine positively the reactions which play upon the human spirit because there are other factors which combat these reactions. There is only one thing certain; that is that foreign schools which are opened for religious or national purposes, and which are undoubtedly administered with these things in mind, create an atmosphere favorable to giving as far as possible foreign ideals to children. This atmosphere can utterly unfit for their surroundings Turkish youth whose character is not yet formed and who are not exposed to the influence of powerful home life. Sometimes by giving them the desire to live in the religious and national environment to which the institution belongs, it can make them unfortunate. The majority of families who put their children in foreign schools are intelligent people. If we can explain this truth to these people and if we can show them the danger we will in part

keep them from following this wrong way. I am sure that those in charge of foreign schools are aware of the unnatural situation of the institutions which they have brought into existence.

"When I was speaking in a purely theoretical way with the principal of one of these schools, he could not deny this position. Those of philanthropic temper who wish to help us must do this exclusively with Turkish hands and for the needs of Turkey. The Americans have given vast assistance to the University of Brussels but in return for this assistance they did not seek to open an American University in Brussels. Humanitarian assistance given to Turkey can only be of this kind. In addition to the conscious opposition on the one hand of the government and on the other hand of the fathers of families, if we can guarantee the putting forth of greater efforts every year for the material and spiritual advancement of our national schools, and if we can facilitate the desires of those fathers who wish their children to learn languages well, we can in a short time remove from our midst the menace of these institutions which destroy the unity of the country and which bring into existence an entirely foreign class.

"I believe we must regard thus the incident of the conversions to Christianity and the position of fathers who put their children in foreign schools. We must find the immediate causes so that by following a positive plan our path may be clear, but we must also confess that the crisis which the president of the Faculty of Letters has noted is a fact. However, in my opinion this is an intellectual crisis rather than one due to the weakening of national feeling. The intelligent class of our people has not risen to the point where it can explain the position resulting from a deep revolution nor to point out a plan for the future. The lack of a large intellectual class makes every one feel free,

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without any fear of criticism, to propose measures for social life, but advice alone will not save us from this mental confusion.

"If we wish to open streets without destroying art monuments we must write books which will make known the value of these works of the past. The value of our national history will be understood when we get rid of those who see it and teach it as fables, for it will determine the relation between the national life of the present and that of yesterday. However, at present there are those who see no relation between today and yesterday, and who write whatever comes to their minds for the sake of writing something new, and on the other hand there are those who use evidence of doubtful value with the idea of showing what constitutes history today or in the past. Just as the former have a harmful influence over youth, so also those who present uncritical and perhaps unimportant evidence which comes to their hands without showing its relation to the present, produce no result and give the idea that this kind of investigation is futile.

"The youth of the present day need the works of those who collate events and evidence. These judgments must illuminate in part the present day. They must also be able to guide the youth of tomorrow. Events in the hands of scientific men, like lines in the hands of dramatic artists, acquire value. National pride cannot be created by producing continually 'raw subjects' from the past. Mental illumination is the work of those who struggle toward national and humanitarian purposes and who explain the life of today. Only this type of work can solve the mental crisis."

RELIGIOUS REFORM IN TURKEY.

The need for reform in Islam is keenly felt by the educated class in Turkey. They think that Islamic religion as it is practiced now in Turkey is out of harmony with the recent developments in the country. They are for a reform which will "modernize" their religion along with other aspects of life. The Theological Faculty of the University of Constantinople has undertaken to study the scientific basis for such reform. For this purpose it has nominated a Committee under the Chairmanship of Professor Keuprulu-Zade Fouad Bey. Other members of the committee are: the educator Ismail Hakki Bey; Moustafa Shekib Bey, Professor of Psychology; Khalil Nimetoullah Bey, Professor of Logic; and Professors Ismail Hakki Bey of Smyrna; Khalil Khalid Bey, Mohammed Ali Aini Bey, Shereffedin Bey, Shevket Bey, Hussein Avni Bey of Arapkir; Hilmi Omer Bey and Yousouf Zia Bey.

This committee after studying the matter for some time has drawn up a program for a reform to be carried out in religion. Professor Keuprulu-Zade Fouad Bey, speaking of the reform to the newspapermen who had asked him for information said: "The purpose of religious reform is to make religion also shape the process of development now active in all the other departments of life. We shall submit this program which we have prepared to accomplish this, to the Board of Directors of the University and that body in its turn will submit it to the Ministry of Education."

The English translation of this important document here follows, as taken from the Constantinople paper, *Vakit*, issue of June 20, 1928.

"(1) The great Turkish Revolution for democracy with all its social institutions of economics, law, morals

and language represents two main aspects: (a) The scientific development of all social institutions; (b) The nationalization of these social institutions, as all scientific and rational matters are treated according to the precepts of Science and reason. So all the activities of our national life, emerging from isolation, are becoming real national activities.

"The Turkish Revolution has taken from scientific reasoning and national life the basic principle for the reforms which it has accomplished in language, morals, law, economics and art.

"(2) Religion also is a social institution. Like all other social institutions, it ought to satisfy the exigences of life and pursue the process of development. This development, however, should not be outside of the basic nature of our religion. But it is wrong to think that our religion, whatever its scientific, economic and artistic precepts may be, should be bound to the old forms and conventions, and thus be incapable of any progress. Therefore, in the Turkish Democracy, religion also should manifest the vitality and progress which it needs.

"(3) It is almost impossible, with the modern views of society, to expect such a reform, however much the ground may be ready for it, from the working of mystic and irrational elements. Religious life, like moral and economic life, must be reformed on scientific lines, that it may be in harmony with other institutions. For such a reform our Committee proposes the following measures:

"*First* of all, the form of Worship: Our places of Worship must be clean, orderly, accessible and inhabitable. Pews and cloak-rooms must be provided in them. People must be urged to enter into them with clean shoes. These are the sanitary conditions of Worship in Religion.

"*Second*, the language of Worship: The language

of Worship must be Turkish. The Turkish (not Arabic as at present) forms of verses (Koranic), prayers and sermons must be used. They should not be used only from memory but their written forms should be used as well. Special preparations should be made in the mosques on this basis.

“Third, the character of Worship: Measures should be taken to make Worship beautiful, inspiring, and spiritual. For this reason we must prepare ‘Singers’ and *Imams* equipped with a fair knowledge of music. We must also have instruments of music in our places of Worship. The need is urgent for modern and sacred instrumental music.

“Fourth, the thought side of Worship: The printed forms of sermons are not sufficient. Preaching is something different from mere reading of a prepared sermon. The important elements in sermons are not scientific and economic ideas but rather religious values and ideas. Only philosophers of religion capable of oratory can perform such duties. However, we should profit by the present religious thinkers and philosophers in our society until the Department of Theology prepares a sufficient number of religious works on literature and philosophy.

“Such a purpose cannot be fulfilled either by mere Islamic theology or by mysticism. The really important thing is neither the translation of the Koran into Turkish nor the forms of the Turkish words to be used. The important thing is a philosophical view showing the human and permanent nature of the Islamic religion. This has not been shown till now. Unless the Koran is viewed and understood in this way it cannot be comprehended. Mere reason and logic are not sufficient.

“The consistency of the whole reform requires a program prepared by a scientific institution. The Department of Theology is this scientific center.

"The Turkish Revolution by creating this Theological Department has recognized this need. Our Faculty, as a result of its experience in scientific teaching during the last three years of its existence, has come to the conclusion that such a reform would be helpful and uplifting to Turkish society. It has the conviction also that there would be advantage to the nation in authoritatively presenting such reform in the responsible places. If these bases for reform, containing in themselves elements capable of exerting a creative influence on all Moslem countries, and which concern also the higher policies of our own country, are accepted and approved, then our Faculty will be able to render more extensive and important service.

"We shall later explain the ways and means of putting into practice these measures dealing with the hygiene, Turkification, philosophy and beauty of rituals. We shall publish books and articles dealing with these subjects. We shall establish general courses and give talks. We shall deliver sermons personally on Fridays, announced beforehand, in the larger mosques of Turkey. We shall publish articles in the Journal of the Department, discussing the scientific basis and implications of this reform.

"In this way, this New Turkey will not only experience a religious revival but will be the guide for the freedom and progress of all the Moslem countries which are still enslaved and backward in civilization.

"Only through such means can a scientific institution of the Republic such as the Theological Department of the University of Constantinople discharge its duties and civilizing responsibilities towards the country."

Editor's note: Subsequently this Reform was found to be premature, and the Committee immediately disbanded.

XXVII

SEPARATION OF CHURCH AND STATE IN TURKEY.

The Grand National Assembly in its historical Session of April 9, 1928, formally disestablished Islam by the unanimous approval of the Assembly. There was no question of suggestion of a Compromise. All of the 269 deputies present by a unanimous vote decreed the wiping out of that article of the Constitution which declared Islam to be the Religion of the State. They decreed that the form of oath invoking the name of Allah be changed to a formula by which the citizen pledged no more than his personal honor. Moreover the administration of the *Sheri*, or the Holy Law of Islam, ceased to be a function of the Assembly.

“IKDAM”
March 27, 1928.

Signed Article.
(Signed) Mahmoud Esad Bey, Minister
of Justice (Present Angora Cabinet).

“The State is an abstract idea. An abstract idea cannot have religion, because religion puts on men certain duties. These duties cannot be performed by abstract ideas. Only physical persons can perform them. For instance the Islamic religion orders its followers to offer prayer (*Namaz*), to go on pilgrimages to the Holy Places of Islam, to give alms, to fast, and to testify publicly its creed. Now can a State perform these duties? Shall a State go on a pilgrimage and become a ‘*Hadji State*’? In spite of the acceptance and complete assimilation of the secular principles of State by the Turkish Revolution and Turkish Revolutionaries, there are still in our Laws and Constitution two articles which are incompatible with these principles. One of them reads as follows: ‘The Religion of the Turkish State is Islam’ and the other makes

the administration of the *Sheri* — the Holy Law of Islam — the function of the National Assembly. Is it possible to understand and to accept these principles in a secularized state? Prayer and fasting are parts of this Holy Law. According to this article the deputies must tour the country in groups to enforce these laws. Shall we prosecute those who neglect their prayers? Is it possible to interfere with and to domineer over men's consciences?

"Why is the separation of religion from State indispensable? One of the reasons is that the laws of religion are unchangeable, whereas the life of mankind is in constant flux. The acceptance of religion as the regulator of State policies should logically mean nailing the destinies of the nation to that post where this religion arose. Is this reasonable? To admit this means suicide for a nation.

"The Turkish Revolution with one blow is relegating these superfluous articles to History. The interference of religion in the affairs of the State, the fact of its being a factor or regulator in the policies of the State, has been a calamity not only with us but everywhere and to every nation. Open any national history and there you will see that all the calamities can be traced to this policy of blending religion with the affairs of State. Those who want to make religious principles rule and regulate the affairs of State have done so, in order to use for their own benefit the labors of the nation and the country. This is a fact in our history. They have transformed the country into a farm in the name of God by telling the people: 'Thus orders religion' or, 'Thus says God' or, 'Thus orders the Prophet'. This evil influence and tendency should be rooted out of the Turkish soul.

"To attribute religiousness to the State and try to see a sacredness in it, means nothing else than to worship pieces of stones and clay like the African

negroes. The difference is only that in the former case it is a belief in the imaginary, whereas in the latter it is mere trust in a piece of clay.

"But the saddest side of this matter is the fact that some *Softas* with such absurd conceptions have ruled the destinies of the Turkish nation for long centuries. At the head of these men was an impostor, called the Caliph, and an army of so-called *Khojas* around him. What a senseless, unideal and selfish system! What could the country and true religion expect from such a group?

"We must not think that the Revolution, in wanting to separate religion from the State, is irreligious. Our revolution has taken religion out of the hands of the Caesars and has put it into the sanctuary of men's consciences, which is really its proper place. Those who have mixed religion with the policies of the State, either deliberately or thoughtlessly, have used it as a means of fostering the selfish interests of Kings. Did God give religion to mankind for such an end? The only way to safeguard religion against such a fate is to separate it totally from the affairs of the State and put it in such a position as will foster a holy contact between men and God."

"DJOUMHOURIET"
April 6, 1928.

Editorial.

The following is the motion presented by a strong group of 121 Deputies, headed by the Prime Minister Ismet Pasha, for the amendment or repeal of those articles of the constitution which explicitly or implicitly recognized Islam as the religion of the State.

"In contemporary civilization, the most perfect form of State which manifests the national will in government is obviously the secularized and democratic Republic. This principle is applied and carried out already by our present laws, such as the Penal and Civil Codes adopted by the National Assembly. Fundamentally the

State should not perform the responsibilities and the duties which religion puts on individuals. Undoubtedly, persistence in the performance of such impossible requirements must have harmful consequences.

“Considering the above reasons we propose the cancellation of those articles which contravene the fundamental meaning of the secularized State.

“However, the principle of the separation of religion and state should not mean that the government favors irreligion. Rather, the separation of religious affairs from those of the State should secure religion from being used as a means in the hands of the rulers of the State. The Turkish revolution, taking advantage of the lessons of History and contemporary jurisprudence, by abrogating these troublesome articles which confuse the affairs of religion with those of the State, has clarified the Constitution and has established the Turkish Republic in its indisputable form. In this way religion, with its responsibility for the spiritual happiness of mankind, by taking its place in the consciences of men, will help in the creation of holy contacts between men and God. There are individuals who find this holy contact in mosques, churches, synagogues, or simply in their personal consciences. The laws of the State are the guardians of all.”

Then follow the proposed amendments to certain articles in the Constitution.

From Article II was eliminated the phrase: “The religion of the Turkish State is Islam.”

The other changes in the Constitution are the logical consequences of this disestablishment of Islam. Article 26 is so amended that the administration of the *Sheri* — Holy Law of Islam — ceases hereafter to be a function of the Assembly. Articles 16 and 26 are also amended to the effect that the members of the National Assembly and the President of the Republic will henceforth take the oath upon their honor.

THE SECULARIZED STATE.

"IKDAM"
April 7, 1928.

Editorial.

The following is an editorial discussion of the amended Constitution and some inferences from it.

"The Constitution of a National, democratic and secularized Republic could not continue longer to contain contradictory articles. The old *Hadji* State is dead now, and its place is taken by a modern State Constitution.

"Some juridical institution founded with the purpose of regulating the religious affairs of the nation, could not be taken as an adequate basis in regulating details for the relation between men's consciences and God. If we remind ourselves of Ottoman History even during its recent years, we see the important role played by Holy Laws and *Fetvas* in judicial matters. The Noise of the Beyond has been a powerful factor in our social and economic matters.

"God has confined the activities of religion to the realm of conscience and to the punishments in the next world. The policemen who represent religion in its acting power ought not to transgress this divine order by assuming authority to carry out these punishments. The amended Turkish Constitution undoubtedly will hold a prominent position among similar Constitutions all over the world.

"Our Civil Code completely transformed the Turkish nation into a modern State, and as such it represents us. The coming Turkish generation will be equipped with all the rights of civilized persons in Switzerland. Their life will be according to these rights. Our Constitution also will be a Covenant of this new generation. This Covenant has to do with living persons and activities.

"These activities and persons should by all means be guarded from the lethargic influences of mystical and sepulchral odors. The religious wishes and actions of our countrymen, who examine and reconcile their consciences

with their Gods by religious postures and prayers in the places of worship, are regulated by the absolute and everlasting laws of God. There should be no intrusion of secular officers in this field under any pretext, insisting upon assuming an authority to enforce the laws of God.

"The command 'Render unto Caesar the things that are Caesar's and unto God the things that are God's' is the basic principle for all thoughtful and clean-minded people who are anxious to redeem society in its present day activities. This is a principle which has never been changed from the time of the Roman Empire till the time of the Turkish Republic. Those who have changed it, who have established theocracies with their Inquisitions, courts, religious wars, endless interpretations and refutations, Councils and *Fetvas*. have torn each other to pieces, and we think they have not even pleased their Gods.

"Free and revered citizens of the Turkish Republic: The religion and beliefs of your forefathers which you have inherited and which your consciences have accepted will always be accepted in this country. Prayers and services in the mosques and churches will be subject to the same deep reverence and appreciation. All actions and deeds which your conscience dictates to you will have the greatest liberty so long as they do not interfere with the laws of the country. You should appreciate, however, that your personal beliefs should never be allowed to even seek to attain a domination over your fellow countrymen. Meantime you will surely not even wish that your life and behavior intended to enable you to carry on your activities in this world, to guard your national honor and to secure blessings for your country, should ever be subjected to the rule of voices coming from the Unknown-Beyond rather than to laws dictated by present demands. It is with this purpose and aim that our constitution assuring and regulating the relationships of the individual members of society, is amended."

XXVIII

THE BIBLE.

The following is an ironic article about the Bible by an eminent contributor to the daily *İkdâm*. The author mentions in one place that he has read the Bible several times and "has studied it thoroughly".

"İKDAM"
September 30, 1928.

Signed Article.
(Signed) Jelal Nuri.

"Who is the most popular author, do you suppose, in the Anglo-Saxon world? Is it Bernard Shaw? Not at all. The book which has a circulation of two hundred millions and has been translated into more than six hundred different languages, is none other than the Bible

"Have you read this book? It has its Turkish edition with Arabic, Armenian, and Greek characters. This is the book which is read most. I must confess that this book is not as human as the Greek and Roman mythologies. A terrible, bloodthirsty, tyrannous and treacherous God, — Jehovah in Hebrew — is keeping the people under constant menace. We had a notion of God as merciful. Whereas this God has a choleric nature. Moreover He is repulsive. He is just like Israel. His jokes are crude, and His promises very stingy. His festivals are numerous.

"Jehovah in Genesis begins the work as an architect. He builds quickly the world and the Universe in six days. Science had taught us that the Heavens were the beginning; the sun was a center; and the planets, including our little Earth, emerged from it. Whilst Science has been telling this, in the beginning this blessed Earth of ours was created and then the Heavens. Science has been ignorant, and the teachings of the Universities nonsense. Mankind has been struggl-

ing in vain for five thousand years. All the calculations of the Scientists in their observations are wrong. History and Sociology are nothing else but farce. We should dispense with Laboratories.

“Do not we find ourselves before a great contradiction? Either we must pull down the Universities, scientific organizations, Chemistry buildings, or we must burn the Bible. On the one hand Darwin shows us the origin of all species including human beings; on the other hand people still keep on reading the Pentateuch.

“The mind of the English people, — of all Europeans — bewilders me. I will not attack the Bible, in order not to hurt the religious feelings of many people. Nevertheless, I cannot attack Science also. The dilemma is: In which of these shall an educated Englishman believe?

“Moreover, we cannot take as allegories the stories of the Pentateuch, because there is at least a little ambiguity in allegorical writings; whereas the Bible is very plain in its statements. Jehovah creates both men and the Universe in six days. If we take the day as a symbol of a long time, still the contradiction is there; because the Architect creates the Earth first, and then the Sun. We cannot explain away this difficulty in any way.

“In spite of all this, here is the one book which is read most. Try for yourself, if you can bear it, to read this volume all through. Its worth consists only in making us understand the psychology of the Israelites several thousands of years ago.

“Let me repeat once more, the ancient legends as compared with those of the Bible are much better and more correct. Their Gods are nearer to men. Whereas Jehovah is the most ill-tempered; He is stubborn; He is a Tsar, not bound to any principle. He is avaricious; gets easily angry. He is like a tor-

nado. He forgets the whole of mankind and cares for the people of one or two districts in Palestine only. The Geography of the Bible contains only Egypt beside Palestine. The other parts of the world had not been discovered yet to any Columbus of Israel.

"I infer therefore, that those two hundred million readers of the Bible read only its words, they do not understand their meaning. There are two kinds of reading; one is to chant like a parrot, the other to grasp the meaning. An intelligent reading would repel all these readers of the Bible. Therefore, I conclude that in spite of the various editions of the Bible, this book is not read; it is not understood, it is simply chanted."

To this article an answer was sent by Mr. F. Lyman MacCallum, the Constantinople Director of the American Bible Society. However, the answer was not published, but instead a second article appeared a few days later in the same paper by the same author devoted wholly to the discussion of this answer sent by Mr. MacCallum.

"IKDAM"

October 3, 1928.

(Signed) Jelal Nuri.

"Mr. MacCallum, the Director of the American Bible Society, handed me an answer to the article which I wrote a few days ago on the Bible. I will discuss it for the last time. Turkish readers are too secular to bear more.

"Mr. MacCallum writes: '..... Europe and America, precisely the most scientific regions of the world, are the places where this non-Scientific Book is most read and revered. Such a strange contradiction justly puzzles this writer. He can explain it only by the assumption that the millions who regularly read this Book must do so without understanding; that, in short, they are all parrots and fools. It would be kinder to humanity to suppose that it was Jelal Nuri Bey who approached

it with wrong conceptions and so failed to find that thing which makes the Bible as necessary as their daily bread to those millions of readers. How can an intelligent person who believes in Modern Science read and believe in a book that contains just such fables and primitive conceptions as Jelal Nuri Bey refers to in his article? Only, by regarding this Book as something living and progressive, a history of the growth of man's understanding of God.'

"The contention of Mr. MacCallum just cited is this, according to my comprehension: If this Book contains nothing else but fables and primitive conceptions, how can so many intelligent people in Europe and America read it day and night? Therefore, there is a gem in this Book. But what is this gem in this 'living and progressive Book'? Is it the idea of God? But don't hurry, dear reader. See what Mr. MacCallum has yet to say:

"The Bible was written during a period of many centuries and by many men unknown to us now, as well as by a few whose histories have been preserved. These writings were directed to the men of their time, and it is doubtful, if any of the writers realized that their works would be collected and preserved through all time in this Bible, which had not yet come into existence. So this Book reflects the mentality and idealism of many ages. Hence come those contradictions and variations which literal-minded people waste their time in trying to prove or disprove.'

"It is plainly stated by Mr. MacCallum that there are contradictions in the Bible. We had said in our former article that the worth of this Book consists only in making us to understand the mentality of that age. It seems we were right in our statement. This book which is accepted as the Word of God contains the words of various persons of all ages as you see. Therefore, it is a collection of historical events. But let us see what Mr. MacCallum has still to say:

“This is the only possible foundation of true religion and we owe it to the Jews of thousands of years ago. To the weak Hebrew tribe fighting for its life in the deserts of Sinai, Jehovah may have seemed a blood-thirsty and jealous God But we don't need such a God. There are more merciful and compassionate ones in the Godmarket. While the right to choose is with us, we can choose a better and wiser one.’

“Let us continue: ‘But the slow discipline of centuries brought at last some Hebrew minds to an understanding of God such as is found in the books of Jonah, Psalms and Isaiah, of Matthew and John.’ Shall we not ask here: Is it, that God changes His nature according to the age, or our ideas concerning Him change? In any case God is not stationary.

“‘The most barren stretches of the Old Testament (endless thanks to the Missionary for the phrase. J. N.) take on an interest when they are regarded as steps in the process by which God prepared a little place “only a couple of *Kazas*”, to be the birthplace of a new and higher revelation of Himself (he means Jesus Christ. J. N.) to mankind as described in the New Testament.’ Therefore a particular way of regarding it makes it meaningful; otherwise it becomes meaningless.

“Mr. MacCallum adds further: ‘It is natural for the critical modern mind to seize upon the less attractive fragments of the Bible and exclaim, “What rubbish!” Possibly, replies the modern reader of the Bible, but have you regarded the beautiful rose-bush which that very “rubbish” nourishes? For as long a time as mankind continues to desire and appreciate a pure and lofty conception of the nature of God and man, the Bible will continue to be “the most read Book”.’

“If we paraphrase carefully the above section we shall see that the God who had been conceived of as blood-thirsty and jealous ages ago, has been transformed later on, into a perfect Person. But this is

pure anthropomorphism. Such a God in this age can keep its existence only by the help of propaganda and by keeping people bound to tradition.

"Mr. MacCallum says: 'To compare the story of Creation as given in the first chapters of Genesis with the theory of the Origin of Species as proposed by Darwin is to create a false dilemma and to be blind to the remarkable truth which the story reveals.'

"Whatever you say, Mr. Missionary, you cannot make anybody believe that the Universe is created in six days. In this collection of contradictions there is no remarkable truth, as you contend. 'To appreciate its value, the story of Genesis must be compared with the corresponding stories current in that age in the pagan countries surrounding Israel.' We compared them. The Israelitish myths do not differ from others. On the contrary. Greek and Egyptian mythologies are more humane. 'The contrast is startling. Of all people in that age, the Jews alone had the understanding that God is one and He is a God of unfailing justice.'

"Further, what has present mankind to do with the Israelitish conception of God three or four thousand years ago? At first, they had conceived a blood-thirsty and jealous God; later on they embellished it a little. In order to advertise this Jewish God, they have handed out Bibles to some poor men whom one can meet with all over Constantinople.

"All this means that there is a Jehovah who changes His uniform according to the civilization and prevailing ideas. The Isaiah, Matthew and John of the present age are the great Englishmen, Darwin, Spencer and Newton. The chanting of the Bible by millions of persons is nothing else but a mere habit which secures its perpetuation.

"Nevertheless I have changed my mind on the matter. Read the Bible and read it carefully. There you will see a very selfish, revengeful, envious and

bloody nation. This nation has created a God in its likeness. This God will never suit you. I recommend you once more to read the Bible!

“This is our last word on this question. We shall not discuss it anymore. ‘To you, your religion; and to me, my religion.’”

XXIX

NEW TRENDS IN RELIGIOUS THOUGHT.

The following is an open letter addressed by the editor of the periodical *Genj Dushunjeler* to the Prophet Mohammed. It is a prophetic cry; a voice in the wilderness of this generation.

The paper was closed and the editor prosecuted before the Court because of this article. The article ran through three issues.

1

"GENJ DUSHUNJELER"

Signed Article.

November 1, 1928.

(Signed) Kumandan Oglu Kasim Tevfik.

"O Apostle! Thou must tell us the reasons of the utter ignorance of this class of *Khojahs* and *Mollahs* (the religious Doctors and Teachers of Islam) who have exerted such a preponderant influence for long centuries on the destinies and policies of the nation.

"Thou hast forbidden image worship, and thou hast even denounced the worshippers of idols and images, but in spite of this thy representatives have worshipped only the external forms of thy work and have sanctified them during this period of a thousand three hundred and so many years. Is it not obvious idolatry to kiss the pages of the Koran; to go to the desert land of Arabia and put life in danger and sacrifice money in order to visit the four walls of the Holy Shrine, and under the veil of the Pilgrimage to conceal their hypocrisies? How can we deny this? Because the *Softas* who taboo such fine art as pictures and music, as against thy Holy Law, advocate sheer idolatry. If thou hadst possessed a powerful clergy scattered all over the world as thou possessest philosophy and ideas, certainly thou wouldst not approve these things with such a partial confidence. Moreover, does not thy silence

constitute clear approval? Let not thy silence be misused here, O Apostle of God, because under the mysterious cover of thy Holy Law the *Softas* (perhaps holy for thee, but disgusting and cowardly villains for us), commit hundreds of thousands of crimes and hypocrisies. Yet, they ascribe their every act to thee or to thy Holy Law. In that case, O Mohammed, O Holy Law-Giver, does not thy silence constitute approval?"

2

November 8, 1928.

By the same.

"..... Dost thou now see, O Apostle of God? Thou, who hast not seen any harm in adding several women prisoners to thy *Harem* after thy military expeditions, hast also approved the ignominies of these *Khojas*, *Softas*, *Khalifs*, and thou hast even made them lawful by the marriage rite. Because thou hast been the example and the pattern for them, thou hast taught as a holy practice, the marrying of I know not how many women to men who lacked even the ability to earn their daily living. Thou hast pronounced them to be meritorious actions in the sight of God, and thus caused the production of thousands, and even of millions, of family tragedies. Thou hast been the only cause of the abandonment of millions of children in the streets, and thus of their becoming criminals, highwaymen and rogues"

" UYANISH "

August 15, 1929.

By Refik Ahmed.

"We cannot accept any more the despotism of this world or of the next world, or that of a *softa* (the old Moslem clergy). We deposed Allah with the Sultan. Our Temples are the factories. Factories are the ideals of great cities and big industries. This is the thing that makes America our model."

RELIGION IS IN DANGER.

"AKSHAM"

January 5, 1931.

"In the history of Turkey, the cry, 'Religion is in Danger!' is famous. Whenever this country has taken a step toward civilization, this cry has been heard, 'Religion is in danger!'

"Religion, as we and all others know, is not something material that can be seen or touched. Like all other sacred things it is spiritual, it is a faith, a conviction in the minds. How is it that the faith or conscience of a Moslem or a believer can be in danger? It is impossible to take away the faith of another.

"Yes, something is in danger, but it is not religion. It is the interests of those who under the name of *Dervish* or *Khoja*, and in the name of Allah, exploit the simple-minded people. It is this that is in danger! Islam does not consider ablution necessary for prayer in cases where there is no water, nor the mosque necessary for worship. Surely this abominable class of intermediates between God and man is not necessary for a true Moslem. The more this country progresses, the more this class loses its means of living, because for them religion means material profit. To true Moslems religion means faith and worship, and none of these can be in danger."

"IDJTIHAT"

February 15, 1931.

In this article the editor of *Ijtihat* ironically comments on customs in connection with *Ramazan*.

"In the month of *Ramazan*, the month of fasting, the Moslems get up early before the dawn and take a heavy meal in order to be able to fast during the day. It has been a custom that the drummers beat their drums and walk through the city to awaken people. Abdullah Jevdet Bey calls the attention of the

municipality to this method of awakening people and to its harm to the general public, and ironically says, 'we expect our government to put an end to this primitive and rude custom.' 'Those', he says, 'who expose themselves to hunger and thirst for long hours during the day with the expectation of the reward of the highest seat in Paradise, may put by their beds an alarm clock which is being sold as cheap as 35 piasters (17 cents). As our secular government does not want to oppose any one's religious beliefs, so surely it does not want to favour any one either.'"

XXX

THE TURKISH PRESS.

Selim Nuzhet Bey has written a small book about the Turkish printing press. Sahib Izzet Bey gives a review of it in *Uyanish*. He calls it a thoroughly scholarly work.

A VALUABLE WORK ON TURKISH TYPOGRAPHY.
WHY DID WE BEGIN TO USE THE PRINTING-PRESS THREE
HUNDRED YEARS AFTER ITS INVENTION?
HOW MUCH IS THE RETROGADE CULTURE OF THE *MEDRESSES*
RESPONSIBLE FOR IT?

"UYANISH"

February 21, 1929.

Signed Article.

(Signed) Sahib Izzet.

"Selim Nuzhet Bey, in his small book, has produced a scholarly masterpiece. 'The Turkish Printing-Press' is the result of the efforts of an indefatigable worker. It clears up for us even the most difficult points. Also many hitherto unknown points have been brought forth clearly in this book. Moreover, it has tried to answer and correct some of the misstatements of both Turkish and European writers on this matter. We can say that 'The Turkish Printing-Press', like every other scientific book, can become a Source book for Turkish thinking.

"Those who investigate the principles of the Turkish Revolution know that its first foundations were laid when the printing-press came into Turkey. Through the works of Mutefferika, the Hungarian, a new tendency was born in the minds of Turks towards the West. Scientific books began to be published in the printing houses established in the different parts of Constantinople. This shows definitely the great influence of the printing-press. In fact, it was the printing-press which produced the scientific renaissance in Europe.

Therefore, the late introduction of printing in our country, the causes of this delay, and the views of the Turks of that time on the printing-press are very important subjects to be studied and investigated. Unless these points are elucidated in a scientific way, it is not possible to express any opinion about the principles of the Turkish Revolution.

"Gutenberg invented the printing-press between the years 1440 and 1450; whereas the tangible results of the activities in the printing-house of Ibrahim Mutefferika were obtained only in 1729.

"Approximately three centuries elapsed between these two events. This indifference of three hundred years has retarded the Turks by three centuries. It is impossible that the Turks were unaware of the events in Europe. Selim Nuzhet Bey, after a thorough investigation and examination of the sources, has shown to us that the printing-press was known to us also at the period of its invention. It is historically proved that printing was known to us during the reign of Bayazid II (1495—1512). Moreover, the Jews who had migrated from Spain had opened printing-houses in Constantinople and Salonica in 1493. In 1593 many books were printed in Arabic characters and sent to Turkey.

"However, there is a sad fact behind these events. Three whole centuries elapsed in vain. The intolerance of the *Medressehs* hindered the establishment of the printing-press. Even Ibrahim Mutefferika was compelled to ask a *Fetva* from the Sheikh-ul-Islam that he might establish a printing-house. In the *Fetva* that was granted, the printing of religious and canonical books was forbidden. In anycase, if a *Medresseh* mentality, excommunicating the printing-press, had not existed, there would not have been need for a *Fetva*.

"The *Medressehs* were frightened by the printing-press and were afraid that with printing the European

XXXI

THE TURKISH LANGUAGE.

The Movement Toward a Pure Turkish Language.

INTRODUCTORY.

Recently Ismet Pasha delivered two addresses, one in the Grand National Assembly, and another in a great gathering of literary men. The latter address deals with the simplification of the Turkish language. There has been a great tendency, especially since the acceptance of Latin characters, toward the simplification of the Turkish language. "Back to the simple Turkish" was the voice heard both in official circles and in the daily press. Turks want to get rid of all the Arabic and Persian words which have crept into their language during centuries, and which make the major vocabulary of their literary language. However, this is another sign of their determination to cut all the links that bind them to their recent past and to the Orient. They are willing to accept European terms and words to make good the great shortage which they will have after the complete dropping of Arabic and Persian words and terms. For this purpose a grand Committee is organized under the direct auspices of the Government. Its main task is the production of the new Turkish Standard Dictionary. To this Committee all the Professors of the University of Constantinople will bring their contribution.

ISMET PASHA'S ADDRESS.

"Gentlemen! A Standard Turkish Dictionary is one of the lacks which we have felt keenly for a long time. This lack has had to wait for its removal until the establishment of the Republican regime. It is a sad fact that thus far our language has been an estate

with open boundaries. Smuggling into it was an easy undertaking. The boundaries of a language are its dictionary. The purpose of this gathering is to determine the boundaries of our language and thus to guard her from further violations.

"The Turkish Dictionary will not only collect the words which a civilized nation uses. It must satisfy all the needs of culture. Therefore the procedure of the Language Committee shall be to find the way to transfer into Turkish all the words and terms of a great dictionary of a great and developed language. By such a procedure we accomplish two things: first, we shall widen the scope of our language; second, we shall establish definitely the Turkish equivalents of all the scientific and literary terms. However, these terms might sound a little strange in their first appearance in our language, due to our not being used to them; but in a little time they will suit us very well, and especially their fixed forms will give a permanent place to them in our language."

OUR ORIGINAL LANGUAGE.

"MILLIYET"

February 24, 1929.

(Signed) Mahmut.

(The deputy of Siirt).

"The last phase of our revolution will not consist in a mere change in the forms of characters. It will achieve the revolution of the language also. By this last term we mean a complete emancipation of our language from foreign words and the presentation of it to Turkish children in its simple and clean features.

"..... The Turkish nation has remained backward in science and general knowledge, because we had tried to have it read and written in a foreign language. We shall remedy the sins of our forefathers. We shall create a perfect language worthy of a civilized nation. But we must be very careful, as we throw away all the Arabic and Persian words which have their

equivalents in Turkish, not to indulge indirectly in borrowing new words from Western languages. However, we must not be too rigid in our procedure. We shall not hesitate to take words from other languages the equivalents of which do not exist in our own language.

“We shall face some difficulties in the beginning. However we shall overcome all these difficulties. No great revolution can be accomplished without efforts and struggles. Moreover, the simplification of our language is the imperative demand of our great revolution. Because the greatest meaning of our revolution lies in a movement toward the people. The republican administration is that of the people. Therefore, the correspondence of the written language with the spoken one is imperative.”

THE TURKISH LANGUAGE IS CHANGING RAPIDLY.

“UYANISH”

February 19, 1931.

Ali Ekrem Bey, Professor of Literature at the University of Istanbul, deals with the question of the Turkish language at the present time. The article is very interesting in showing the development in the past and the tendencies at the present time.

“In Turkey everything has been changing. Language and literature could not be an exception. During the Ottoman Empire Turkish literature was almost a copy of the Persian literature which developed under the influence of the great Arabic literature. Thus the old literature was so full of Arabic and Persian words that it was impossible for the common people to understand it. In poetry the Turks followed the Persian and Arabic metre which did not suit the Turkish language at all. This old literature was moreover religious and mystical. All poets wrote lyric poetry about the love of God. Religion had separated women from men, and

had kept women in seclusion, consequently Moslem poets did not know any other theme but the love of God.

"In the old literature the chief occupation of the poets was to write eulogies of the Sultans and thus secure their favour. The poets were obliged to do so for their living. Thus they have gone so far as to raise the Sultans to the level of God in their poems.

"At present there is neither a literary school, nor a literary association. The prevailing tendency is that of extreme renovation. Present-day youth may be divided into two classes:

"First, the moderates; second, the radicals.

"The moderates want to eliminate from Turkish the Arabic and Persian rules and words in general; to use Arabic and Persian and French words as little as possible, and thus to simplify the language; to remove the Arabic metre in poetry, and to use the simple Turkish national metre; to sing independence, patriotism, and heroism. These moderates are ardent nationalists, but their nationalism is of a natural type, not going to extremes.

"The radicals, on the other hand, require the complete elimination of all the Arabic, Persian and French words in literary and in scientific language. They believe that all these words can be replaced by pure Turkish words from the Chagatai, Yakut, and Uygur languages of Turkistan. These radicals deny science, and are following merely imagination. We must be thankful that they are not in the majority!

"Where is the Turkish language and literature going at the present time? What shall we say? It is difficult to give a definite answer to this question. We can say however that the old and the new groups are coming nearer a mutual understanding. Let us wait and see. At present the Turkish language and literature is in a chaotic condition."

XXXII

REFORMATION OF THE TURKISH LAW.

BACK TO NORMAL CONDITIONS. THE ABOLITION OF *TAKRIRI-SUKUN*.

The following is the address of Ismet Pasha delivered in the Grand National Assembly on the occasion of the abolition of *Takriri-Sukun*. *Takriri-Sukun* is a law which has put special power in the hands of the government for a period of time, for safeguarding the public security in the country.

“MILLIYET”
March 5, 1929.

“Gentlemen! The term set for *Takriri-Sukun* is over today. We do not want its extension but we want its abrogation altogether. The President of the Republic is of the same opinion. The free establishment of republican citizenship in this country, which has been the ideal of the President of the Republic, was always plainly stated and acted upon. The decision of today also is an undeniable evidence of this ideal. By this decision in the face of history, we answer also all those whose experiences with the Governments previous to the republican regime were not of the assuring type, when such laws once passed would be kept forever with the purpose of perpetuating their tyrannous control.

THE ACHIEVEMENTS OF THE LAST FOUR YEARS.

“I want to tell you here briefly how this law was enacted and what it achieved during these last four years. This law was enacted four years ago to defend the Republic and the Grand National Assembly against the intrigues of plotters. However, to regard this law merely from the viewpoint of defending the Republic

and establishing peace would not be right. During these last four years there have been achieved things which could not ordinarily have been performed even in a hundred years. The most important result in my opinion is the establishment of the powerful democratic government in the confidence of the people. Because, the fact that the powers and the laws of the democratic administration cannot be regarded lightly, and the certainty that the Grand National Assembly will be able to cope with any situation that may emerge, assures the peaceful conduct of public affairs, and leads the insolent to think and act more wisely.

“We can mention here with pride and confidence the achievements in the organization of justice by the acceptance of new laws during the past years.

THE ASSOCIATION OF TURKISH WOMEN.

“It is during this period also that the great event of the final emancipation of women from social slavery took place. Excepting in a few cases where the experience of full freedom turned their heads, the great majority of Turkish women, both in villages and in the cities, have worthily filled their respective places in the family, in society, and in earning their living honorably.

KEEPING RELIGION OUT OF POLITICS.

“It is during this period also that the separation of religion from the State and politics was achieved. Citizens are left free in their beliefs and consciences, and their faith is freed from the entanglements of temporal affairs. As no one should be able to interfere with the beliefs and worship of any citizen, so no one shall be able to meddle with the laws of the Grand National Assembly or with the safety and honor of any private citizen. Moreover, the door is now fast closed to the use of religion for political purposes.

TURKISH CHARACTERS.

“The new Turkish characters were also accepted during this period. Besides the thousands who learned them immediately, today more than a million men and women are attending our national schools to learn these new Turkish characters. This number is an obvious evidence of the popularity of these characters, especially to those who still doubt. (Here the address deals with the various slanders and calumnies against the Republic and its President.)

“The foundation of our policy is this: There is no greater power in this country than this Assembly. This Assembly, as it has saved our country thus far from all external and internal enemies, as it has fought the agelong prejudices and superstitions and founded the Republic, this Grand National Assembly, as it has defended this Republic against all sorts of evil intentions and designs, can also defend the Republic, its laws and authority in the coming days, by taking strong measures if necessary to face needs and circumstances as they arise.”

XXXIII

WOMEN IN TURKEY.

The emancipation of Turkish women has begun to transform their lives. They demand their places in the social life of Turkey. Recently they agitated for the right of the ballot in municipal elections. And the later reports from Turkey tell us that women in Turkey have been accorded the right to vote in municipal elections.

THE WOMEN OF THE REPUBLIC.

"IKDAM"
April 16, 1929.

Signed Article.
(Signed) Nezihe Unhiddin.

"Looking back for a while in our forward march we see through the misty layers of the past the stages which women have passed through in Turkey. Look at the women of thirty years ago, the women of the age of the Sultans. She was the object of religious intolerance and the slave of *Fetvas* (religious decrees). This poor creature, trembling before man from fear, shame, and ignorance, believed that she was created from the rib of a man; and the only reward which she could expect was a Paradise found under the feet of her husband. Naturally she would fear man. Ignorant and enslaved as she was, she could only feel shame before man, because the affections of man could remind her of her sex only. Woman was nothing else but a thing to be bought and sold, a well-breeding animal, and a toy to be thrown into a corner when worn out. Society, law, tradition, and authority had reduced her to ignorance and a position of social contempt.

"Look at the woman of the Constitution period of ten years ago. Embarrassed like a criminal, considering whether or not she should lift up the veil on her face, scared of every slightest notion of herself, a poor

creature helpless in her self-knowledge. The veil on her face a pretext to cover the ignorant and intolerant schemes in the political games; the limits as to the length and width of her robe dictated by the decrees of the Sheikh-ul-Islam, and her person subject to being spit on or beaten in the streets.

"Most of these women are still living today, breathing the pure air of the Republic, and respected as human beings, a miraculous experience for them. Our laws abolished all the differences of rights between men and women. Woman is no more mere stuff arbitrarily to be bought or arbitrarily to be thrown away into the street. She has been emancipated both in Society and in family from the state of being a mere consumer, a deficient being. In factories and in all kinds of other institutions the power of the feminine hand and mind is making itself felt. Men are looking upon women as companions, as comrades having the same rights.

"In the past, during the period of the Sultanate, those women who had been threatening with spit and stick the girls who had been attending the schools, are now themselves attending with their grandchildren the schools of the Republic. Here lies the genuine and sublime education of the Republic, carried forth without police force or preachers. It springs from within and pervades all.

"After all these blessings, how can we keep from expressing our joy, when we read the address of our Prime Minister assigning a high place to women and expressing sincere wishes for them?

"Great Ghazi! You have led the Turkish woman into the ways of the Revolution, whose honor and dignity and life you have saved in war; you have emancipated her from the fetters of ignorance and intolerance; you have given her the rights of civilization and humanity."

WOMEN IN THE NATIONAL ASSEMBLY.

"IKDAM"

April 19, 1929.

Signed Article.

(Signed) Jelal Nuri.

"Lady deputies! Today a joke but tomorrow surely a reality. Women will become deputies with us also. They will become so because this is the direction in which the civilized world is moving, and it is impossible to sever ourselves from this course

"We can begin by according the right of vote to women in the municipal elections, and as we progress they can be accorded the right of vote and eligibility in the other elections also. This is a matter of education and experience. It needs a little time. But women also should be prepared a little. However, we need to know the opinions of our sisters also about this national problem. They have a great share in our social affairs. No one denies that in the cure of our social diseases they must assume leading parts. What men could not see, women can see. It is very essential to know their opinion. I am sorry that women among us still hide their opinions in spite of the progress they have been achieving. They do not write. Heretofore their faces were veiled; now their wits are. Behind the veils there are exceptional beauties; and who knows what genii exist behind their intellectual veil."

"MILLIYET"

May 5, 1929.

WOMEN IN LIFE.

Editorial.

"In our country women entered into work first of all as employees. They were employed in the Post Office and in other offices. After the Great War women were employed in all the state offices and institutions. The number of lady typists is growing constantly. Today hundreds of house-women and young girls are attending typewriting courses all over the country. There are today one hundred women clerks and typists

in Government offices and more than five hundred others in Tramway, Telephone and other companies. Besides these, our women are competing with men in other practical fields of life and work. For instance there are about ten thousand specialized women workers in the Tobacco Manufacturing Companies. Another six thousand are working in other factories. In the Working House of the *Halk* Party there are hundreds of women who are taught trades. This is both a working place and at the same time a trade-school.

"The number of women employed in commercial firms and lawyers' offices is growing. The success of Turkish women in the life outside has attracted the attention of foreign institutions also, and they have begun to employ them. Besides this, though in small numbers, we have women lawyers, doctors, journalists and chauffeurs."

An inquiry was made by the daily *Vakit* among working women to understand their opinion about the various phases of the question of Turkish women in Turkey. The inquiry was carried out by A. Sirri Bey who had already reported more than thirty interviews with leading Turkish women in work.

Dr. Suat Rasim Hanim, physician in the Women's Hospital at Haseke, says:

"The most unfortunate persons in the world are those whose program of life depends on others. To this if we add also the love for a profession, then we can understand why women enter into the life of work. I wish that women would progress to such a degree that they would not need the help and guidance of others in life. Women's success in life means national welfare.

"As to the future of Turkish women, it is very natural that women who work as much as men, should ask equal rights. Our women should progress both in knowledge and morals and be a useful factor in our

national life. It is natural also that every human being should have the same rights in the society of which he or she is a member."

THE CONGRESS OF WOMEN.

"RESIMLI AY"

August 1929.

"Feminism is not a Utopia, a struggling for equality between men and women. It is the struggle of women with religious, social, economic and moral institutions. The Congress took action on the following points: (1) Equality in morals; organization of women police to fight immorality. (2) Protection of family life. (3) Co-operation with the League of Nations for the peace of the world. (4) Organizing of women to provide work for women."

"VAKIT"

July 1, 1930.

The Minister of the Interior has sent the following official statement to all the provinces with reference to the new law granting women the right of election to the municipal councils:

"The new law which will come into operation on the 1st of September, 1930, will open a new door of development for the country, by granting women the right of election in the municipal councils. Turkish women have been an important factor in the national development of the country since far back in our history, by sacrificing themselves side by side with men and taking their share in all the difficulties of the national life. The same is especially true in the establishment of our national democratic government. Therefore, Turkish women of great heart and high virtue will now take their due place in the management of municipal affairs, together with the rights and duties defined by the law of the country. This will be an

honourable task for our women, a valuable factor for our cities, and will open new spheres of activity to women in general. It is necessary that women should be elected as members in the municipal councils of our large cities especially, three to five in each council. We ask the governors of the provinces to give attention to the requirement of this new law and to inform us of the results."

THE TURKISH WOMAN.

"YARIN"

By Suat Dervish Hanım.

March 11, 12, 1931.

The following is a summary of a lecture given in Germany at the Women's Club by this Turkish lady.

"The changes in Turkey are so new and so surprising that whenever a Turkish woman speaks about them she cannot help feeling great joy and pride. The emancipation of Turkish women, being one of the greatest events in recent times, is much talked and written about.

"The old Turkish houses were divided into two compartments. In the one men used to live, work and entertain the visitors. In the other women used to live with their children and servants. No stranger or outside man could enter it. This part was called the *harem*. Even in the ages of slavery Turkish women could not be sold as slaves; that is why they did not become concubines but used to be lawful wives. So they lived in *harems* as lawful wives, respectable mothers and sisters. Today the Turkish woman without neglecting her home duties, has become the companion of her husband in the outside world.

"From the day of her liberation she has worked together with her husband and shared in his struggles for life. Today the Turkish woman is official, lawyer, dentist, chemist, writer, poet, editor, painter, sculptor, musician, and a fine stage artist. She occupies a good

position in the intellectual and artistic life of the country. Especially her activities in the educational life of the country are superior to all her other activities. There are more women teachers in the State and private schools than men. The Turkish woman teaches not only in girls' schools but also in boys' primary schools and in lycees."

PROGRESS AND THE TURKISH WOMEN.

"VAKIT"

By Berrin Namik.

May 23, 1931.

"The cause of sloth in our family and social life is the lack of books and knowledge. To my mind the progress of Turkish womanhood is a big zero. It is a mistake to imitate other countries, because their environment, their understanding, their ways of thinking are different from ours. We must build our nests according to our customs.

"The liberation of Turkish women was not the result of a gradual progress or of evolution. We did not gain the goal by struggle; they gave it to us, we did not take it by force. It was men who applied the civil code which gave freedom to women. It was men who broke the cages in which we were secluded. There are no women with the ability to do these things. I do not speak of the handful of modernized women, but of that ignorant body of women who live in the heart of Anatolia.

"There are ladies at evening parties whose clothes are borrowed from others; there are ladies who are like a servant when at home but like a Parisian lady in the outside world. We men and women are all in ignorance. For our reform we need books and time. A quick and instantaneous progress cannot be perfect. Let us not congratulate each other in vain. When the inside of our heads is also adorned, then our family life also will be happy."

XXXIV

THE CULTIVATION OF WESTERN CIVILIZATION IN TURKEY.

The following is a noteworthy contribution by a well-known Turkish writer to the growing Turkish outlook in all affairs of life. This is an important article because it points out the real handicap at present in their effort for westernizing their social and intellectual life. Together with all the startling changes in Turkey there is growing up also a narrow nationalism. Therefore this is a timely appeal.

INTOLERANCE AND TOLERANCE.

From the evening paper "AKSHAM"
July 3, 1929.

Editor in Chief.
Nejmeddin Sadik Bey
Member of National Assembly.

"One of the ancient Greek generals, Themistocles, is reported to have said with complete composure to the Spartan Eurybiades when he rushed upon him with uplifted rod because he disagreed with him, 'Strike, but listen.' This brief historic remark, made 2400 years ago, is still a famous proverb. To listen to those who disagree with us, to listen before striking, is one of the greatest gains of the civilization of the last century.

"Not to be willing to listen characterized the mind of the periods of history in which intolerance ruled. To be willing to listen to ideas contrary to ours, to respect men of science and thought who champion theories opposed to our convictions, is an outstanding sign of civilization. We call this tolerance.

"To be intolerant is to be blindly and unconsciously bound with feeling and passion to a religion, an idea, a conviction. The intolerant man — not only in religion, but in everything — cannot endure other convictions,

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other thoughts, other ideas. This condition was the distinguishing characteristic of all ancient societies, in the middle ages. The wars of religion, the inquisitions, were all the fruits of intolerance. It was intolerance which killed Socrates because he taught youth new moral principles, just as it was intolerance which condemned Galileo because he proved that the earth revolved. Humanity, in order to save itself from this inevitable illness of primitive societies and to reach the tolerant morality of the period of the positive sciences, has shed much blood. Probably this is the most costly conquest of science and humanity. Today in the entire civilized world the most useful, the most necessary, virtue is tolerance. Intolerance in the civilized world today is the characteristic of the priestly class only, who live like parasites, as it were, on the edge of the life of society. Intolerance which once was supreme in all the intellectual and emotional life of mankind, has been expelled from every sphere, even from religion, its own peculiar province."

MORAL ANARCHY.

"MILLIYET"
June 30, 1929.

Signed Article.
(Signed) Yakup Kadri Bey.

"The sense of civilized morality is still very far from being established with us. Turks, while trying to assimilate the political, administrative, and social principles of western civilization, have left aside western morality; thus they have been content to take only the external form of this civilization, whereas a civilization means a certain moral notion. As the characteristic sign of English civilization consists in the notions of goodness, beauty, and truth which an Englishman has, so the notions of virtue and wrong which a Frenchman or a German holds, characterize the nature and the kind of the respective civilizations which they represent.

"However, besides this local and geographic character, there is also a form of morality and education which belongs to all the European nations and which is the moral and intellectual frontier line separating the East from the West. This forms a deep and wide gulf between the two, and only those who can pass over it may belong to the other side.

"The establishment among us of European judgments of value of goodness and truth is still remote; meanwhile no trace has been left of the old judgments of value. Although those old judgments of value did not possess a high meaning, as they were all based on hypocrisy and fatalism, still they were better than sheer non-morality

"Sympathy with the weak, respect for virtue, abhorrence of evil and ignorance, longing for science and uprightness, have all been forsaken as the precepts of an old and worn-out religion"

The following article by Sadri Etem Bey is a thoughtful exposition of the real need of the new Turkey. The article is written for youth, and it emphasizes the need for a change of attitude of mind rather than of external forms.

THE EUROPEAN HEAD.

"VAKIT"

August 8, 1929.

Signed by Sadri Etem.

"'We are Europeans', is the unanimous assertion of all of us. This phrase on our tongue is like the chorus of a very stirring martial song. All of us, poor and rich, young and old, have this phrase on our lips. We use it as an expression of appreciation; we say, He is a perfectly European man! This phrase with us is the expression of a new taste and a new longing. To be European is our ideal"

"The European plays poker, his nails are manicured; he wears frock coat, top hat, etc. But every man who

plays poker or has manicured nails, or wears a top hat is not necessarily a European. Nor is every one who lives in Europe a European. Therefore the distinguishing quality of the European must be sought in his mentality. That mentality has the logic of positive science. What is the logic of positive science? It is to believe in the law of cause and effect. Probably you will object that this is very simple and obvious, but I will tell you that this belief is not something easily achieved; it needs the mobilization of the whole mind and character.

“A few examples:

“Once in a while there happens to be a tram-car accident in Constantinople. Have you ever examined the cause? Perhaps not. Then let me tell you. Often these accidents have taken place on rainy days. Why? Tram-cars have sand in boxes to prevent them running off the rails on rainy days. The sand in those boxes is poured down on the rails in wet weather as the need calls for it. Is this not a very simple and easy thing to do? Then what is the reason for not doing it? you will ask. We learn that almost all the tram-car accidents in Constantinople are due to negligence in operating the sand boxes. No rational explanation of this negligence can be found. Moreover, it is not the outcome of a policy of economy. It is due simply to non-belief in the law of cause and effect. Those who drive the tram-cars and those who ride them take the accident as an act of a mysterious Providence, as an act of fate, rather than a natural event.

“Here is another example which was also reported in the papers. It was desired to construct a motor-car station in Fatih. The construction began and progressed fairly well, but one day suddenly the frame-work gave way, the walls collapsed and the whole building fell to pieces. Why? Because an administration which did not believe in the laws of mechanics and physics had

not sent there an engineer who believed in the working of the laws of physics and mechanics. Two men lost their lives under the ruins

"The physics we read is their physics; the chemistry we read is theirs also; the engineering we learn is that used all over the civilized world; our biology is not a local product at all, but is borrowed from them, but these studies have not given us the European mentality. The reason is not far to seek. The theocracy which we expelled from the country did not consist only of civil and administrative institutions. It had woven itself not only into the structure of state, but also into the minds of the people. The most apparent form of this ruling influence still shows in the belief that all mysterious happenings are the workings of an evil Providence. This belief, like a screw, is working into our lives daily.

"Moreover, when we speak of the European mentality we mean that mentality which sets determinism against such fatalism. This mentality which believes in the determinism of science and applies it in life is European. The rest of European culture consists in outward form, whereas our need is for the mentality. This is a question of mind. Unless we assimilate this mentality, European civilization will consist for us in words only."

"DJUMHURIYET"
January 26, 1930.

By Yunus Nadi, Editor.

The Editor, in this leading article deals with the question of "The origins of civilization". What he says of Christianity is very typical of the Moslem mind at the present time. After some historical introduction, he applies it to the conditions in modern Turkey and says:

"We must always hold before our eyes the fact that the civilization into which we have just entered,

is the system of European civilization. This system of civilization is based on the ancient Roman and Greek civilizations and laws. Thus everything in modern European civilization can be traced back in its origin to those ancient sources — so much so that Christianity, which is said to have deeply affected European civilization, must be excluded from consideration among the sources of this civilization. Christian civilization is an Asiatic mentality, whereas European civilization is an altogether different and independent civilization, taking root in ancient Rome and Greece We ought to realize this fact very well, so that we may reconstruct our ideas and spirit on these foundations.”

XXXV

THE SPIRIT OF NATIONALISM.

"VAKIT"

July 25, 1929.

(Signed) Sadri Etem.

Sadri Etem Bey, speaking of Secular Nationalism, says: "The principle of scientific Turkism has been initiated by Zia Gok Alp. He tried to unite a Mediaeval State with modern civilization. His dictum was, 'I belong to the Turkish nation, to the Moslem community, and to European civilization.' But this compromising attitude could not stand before the modern movement, and it fell down. The result was our new secular Turkish Democracy. Today our dictum is, 'I am a Turk and a European.'"

NATIONALISM AND INTERNATIONALISM

"MILLIYET"

September 13, 1929.

"Some people think that these two are contradictory. They conceive of nationality either as being something limited by race or religion, or Imperialism, or they go so far as to deny the ideas of home and State, the great realities of our modern life. But nationalism and internationalism do not contradict each other. We can keep our love of family, home, nation and humanity together."

"MILLIYET"

December 27, 1929.

From the memoirs of the Ghazi, published in the daily paper *Milliyet* the following are some quotations which relate to vital questions in Turkey and Islam. The statements in these quotations are exceedingly significant.

The Ghazi says: "The aim of government organization is to protect a nation and to ensure her progress and happiness. The government which has served this purpose is the best government for that nation. Let us take a glance at the history of the Ottoman Empire. Osman Bey proclaimed his independence by himself. He founded the Ottoman Empire which eventually conquered Constantinople. But the Ottoman Empire was not content with the occupation of the Byzantine Empire. It wanted to take the crown of the Roman Empire also. It followed this big project, and succeeded, too! But what next? In order to establish its sovereignty it ought to have had a strong and sound policy of internal government. Moreover, in the newly conquered countries there were elements which differed in religion and race and nationality. Sultan Mohammed, the Conqueror, followed the policy of keeping all these differing elements in their original state, by granting them special privileges. He succeeded in this also. But this was his own personal policy, not the policy of the State; so that after his death his successors began to follow altogether different policies. For example, Selim I. turned to the East, and conquered Persia, and Egypt, and took the Caliphate into his hands. He united Islam. Suleiman the Magnificent followed a greater policy still. These were great kings; but what happened after their death? The succeeding kings had no definite policy. They used the people for their own despotic aims, driving them north and south as they liked. Then came the Constitutional government which showed all the weaknesses of the past policy of the Ottoman Imperial State. Later on, we all saw the shipwreck of the Imperial State.

"Let us now ask ourselves: Was this policy good for the nation? Did it ensure happiness? Where are the countries conquered by the Ottoman armies? To answer these enquiries is bitter and sorrowful to us.

Let us ask: Is the remaining small section of the Empire in good condition? Are the people happy? The answer to this question is also painful to us. Look at this country! From top to bottom a ruin! A nest of owls! No roads, no railroads, no civilized institutions! Everywhere scenes of misery! Therefore we conclude that the past governments were not good, nor suitable to our nation. This is clear. It is the new Turkish government that has ensured the true independence of the nation and will serve its true happiness and progress."

"MILLIYET"
June 1, 1930.

Ahmet Ihsan Bey, the veteran editor of *Serveti Funun* (*Resimli Uyanish*), has been publishing his memoirs in the papers. The following article is exceedingly interesting in showing the development of the sense of nationalism in Turkey. Ahmet Ihsan Bey has already published a volume of these memoirs. It is a book which may be recommended more than any other book to help people understand the background of Turkish life and administration during the last fifty years.

"..... The spirit of nationalism was born in 1855, but slept till 1880, and only in 1897 reappeared for the first time in a lively form. The Armenian revolution in Constantinople in 1896, and the great animosity which the Armenians showed toward the Turks awakened and put into action the feeling of the Turkish elite. It was first at that time that we heard the idea of refusing to do business and to deal with those who were our enemies. This spirit and belief has been growing for 33 years since 1897, and now has opened a true course for itself. But the course already opened is very narrow and small. The ignorance and foolishness of many centuries cannot be removed at once; especially is it impossible to procure in a brief period all the

means necessary to get all our needs provided by our own people, and by our own labour.

"Now let me tell you a little about the past. I passed my childhood in the home of my grandfather Mukhtar Effendi who was chief Registrar of Istanbul. At that time the name of our family Physician was Andonaki (Greek), and the Pharmacist was Petraki (Greek). My father's banker was Artin (Armenian), our grocer was Bodosaki (Greek), our Tailor Karnik (Armenian), our barber Yani (Greek), Mison Yanko and Vasil (Greeks) were peddlars passing by our door and selling us various things. Our boatman was Dimitri (Greek), or Stepan (Armenian). Peddler Mannik (Armenian woman) visited us from time to time selling clothes. We called Christaki (Greek) to repair our house when needed.

"All these were aliens, non-Turks, yet we considered this as a normal thing. We gave our money to them without any consideration

"This economic blindness was enlightened first in 1855, and began to shine in the Armenian revolt of 1897. At that time the Palace (Sultan) was frightened, and the daily paper edited by Mihran (Armenian) was stopped temporarily. In this way the Turkish daily *Ikdam* got rid of the cause of its trouble. The Turks were obliged to read *Ikdam*, and thus got the habit of reading a paper edited by a Turk. In 1897 the first Turkish Pharmacy was opened in Shahzade at Constantinople.

"Again I want to say that we have no right to be angry with those who have taken advantage of our blindness. The fault is ours, not theirs. But we have a right to be angry about the Capitulations which were forced upon us by the Imperialistic Powers. Now this curse has been done away with. They are on the same level with us. Therefore let us give preference to our own men in business, but we must not feel a grudge or animosity toward others. I myself like to get the benefit of their service in case of necessity."

XXXVI

TURKISH YOUTH AND ITS EDUCATION.

"IKDAM"
July 30, 1929.

(Signed) Yakub Kadri.

Yakub Kadri Bey, the well-known Turkish writer, addresses the youth and speaks as follows on liberty: "Above our personal liberty there is the liberty of the nation. This liberty can come about only through a real discipline. Liberty is not an end in itself; it is only a means. Liberty is a means to tell a truth, to do a good thing, to reach Plato's Eternal Beauty."

"IKDAM"
July 9, 1929.

From an address by the Prime Minister (Ismet Pasha) at the first Commencement Day of the Law School at Angora, on the occasion of the presentation of Diplomas:

"The most harmful person to society is the person who is in authority, yet incapable and unfit for the office. If such a person cannot be reformed during his study years at the school, he can never be changed. Such a person will always remain an enemy of knowledge, ability and diligence I shall recommend you to be faithful to your duties. Learn to love your duties. Every duty is sacred. Never look at your duties with contempt. Whatever you have to do, do it thinking that it is your duty, and you will do it faithfully."

THE YOUTH.

"MILLIYET"
July 13, 1930.

By Zeki Mes'ut.

"The age of youth is that of activity, therefore it is natural that in youth organizations much place should

be given to physical and intellectual activities. But the aim of these activities must be to create valuable social virtues, such as courage, faithfulness, friendship, keeping one's promise, perseverance, not yielding before the unjust who is powerful, assisting the just who is weak, not being jealous of one's fellows. It is not difficult to inspire youth with idealism and to imbue it with high ideals. We should give youth the necessary importance and consideration."

"UYANISH"

October 2, 1930.

At the Congress of Teachers held at Angora, one of the problems was the teaching of Turkish Literature in the schools. With the change in the script and the simplification of the Turkish language, the question arose as to whether the old Literature should be taught in schools or not. Three views were brought forward for discussion:

(a) The old Divan Literature should not be taught at all.

(b) It should be taught very briefly and in one course only.

(c) It should be taught in detail and with ample time.

After long discussion, the second of these views was accepted by the vote of the majority. Hence the old Divan Literature will be taught in the second class of Lycees, and briefly too.

At the same time it was decided that the course in the first class of the Lycee in the old literature, its Rhetoric and verse, should be cancelled, and that time should be given to the study of fine examples of Western literature. In the second and third classes of the Lycees this course is to be followed by a full course in Western classics. In the fourth class the history of Western literature will be studied.

CHARACTER EDUCATION.

"HIZMET"

November 28, 1930.

By Z. Besim.

The following article on "Character Education" is from a Smyrna Turkish paper. It is exceedingly interesting in showing the Turkish mind at the present time with regard to the need of moral training for their youth. The Turkish educators and the Turkish Government do not want their educational system mixed with politics or religion, as in the past politics and religion have brought so much confusion into the Turkish life; but they are showing a growing keenness for character training. So, the present question before the Turkish educators is how to avoid politics and religion in education, yet to give a thorough and sound moral training to their youth in building up their character.

"The old system of education may be described as preparing paupers for society,—a mystical, poor, dull, and dirty system.

"We have seen the bad results of this system which took its power merely from religion and ignored the needs of the time. We have, in a single stroke, destroyed the old system of education, and this was necessary. But we must confess that we have not yet replaced it by anything else.

"It is outside our power to give final decisions on the question of child training. Our considerations are based merely on what we have seen and on conclusions drawn from complaints. There is an almost general desire to be benefited by the moral principle of religion within the circle of national education. This is promoted by the educational system of the minorities and foreign schools. The opinion that children are being brought up entirely without any principle of morality is not altogether baseless. This is a request, and surely a sincere and reasonable request.

"We request that the People's Party discuss the problem this year also at their congress, inform the higher circles of the situation, and leave the final decision in the hands of a scientific committee.

"A generation with materialistic mentality but devoid of morality will be powerless and cowardly

"This committee should consider such important problems as whether it is necessary to give importance to moral and spiritual education in view of the need of strength and power in times of misfortune, and whether within the circles of secularism moral strength can be imparted to the children or not. The social side of this question may be considered only after the solution of its scientific aspect. It is useless at this time to enter into discussion of that side of the problem. We beg our teachers to illuminate our minds on this problem through the press."

OUR EDUCATION MUST BE CHANGED.

"MILLIYET"

January 7, 1931.

Falih Rifki.

"To establish and run a regime we must apply education rather than control by force. The first and hardest task for modern Turkey is education. We have to educate a whole people and change the education of youth. What kind of youth is being prepared in our schools, and what kind of youth should be prepared? Mere statistics do not solve the problem.

"Today, as it was a generation ago, we find the youth in politics and before the gates of the government. We do not see the creative energy of youth in a free life. We hear the same word from the mouth of every young man: government!

"The characteristics of the Turkish nation are nearer those of the northern nations. One cannot imagine a man farther from the Latin type than a peasant of

Anatolia, yet we are doing everything to Latinize the cold-blooded and courageous peasant.

"We expect three things from our ministry of education:

"(1) English and German instead of French,

"(2) Mass education,

"(3) Elite education (Education of the higher class).

"The best methods of mass education can be borrowed only from Russia. For elite education we must establish colleges, one near the Mediterranean, one near the Black Sea and one in the Eastern provinces. In these colleges economics and commerce must be given more importance. The graduates of these schools will be leaders and examples of civilization in their environments. We must see the Turk, who belongs to the northern group, educated in the manner of the northern nations.

THE MODERN CIVIL SCHOOLS AND THE OLD RELIGIOUS
SCHOOLS (*MEDRESSEHS*)

"MILLIYET"

January 5, 1931.

Falih Rifki.

"In the civil schools a new learned class is being prepared at present. But the graduates of the old religious schools are yet dominant in all the towns and villages of Anatolia. One cannot meet these graduates in the government circles and among the people.

"There is a hard struggle between the new schools and the old schools. The former wants to take possession of the people; the latter does not want to give up the people.

"Imagine a young man in an interior town. He used to leave home and come to Constantinople or Brousa to study in a religious school. After studying several years at the feet of his teachers he used to go back home or to another town to settle there. There he was a prominent person. The people received their

instruction from him, and consulted him in all their problems. He was all in all.

"Imagine now a graduate of a lycee in an interior town. As soon as his mind and eyes are opened, his town seems to him a prison; he cannot feel at home there. The first thing he does is to leave his town and go to live in a big city.

"So we see that the civil school separates the youth from the people, and naturally the people take sides with those who live with them.

"The most serious problem of the civil school is to send back the youth from the big cities and from the gates of government to the interior of the country. We must teach them the joy and energy of creating a new atmosphere rather than the joy of living in a ready-made environment. Instead of a Latin education we must give them the education of the northern people — the education of the youth of America.

"The Americans who came to Merzifon to educate society and who lived there for many years were not men who had tasted less of civilization than our younger teachers. But they created and prepared an environment corresponding to their civilization. This is the truly honorable thing."

WHAT DO WE READ?

"POLITIKA"

November 18, 1930.

M. S.

The Minister of Education has given the following items of information with regard to the schools in Turkey this year:

"This year the pupils in the primary schools are over 550,000. In towns 30 and in villages 80 new schools have been built, and 250 new school rooms have been opened. There are 13,700 teachers in these primary schools, half of whom are graduates of the normal schools.

"There are now 1624 reading-rooms in the country. Local governments are buying books and magazines for these reading rooms. The Ministry of Education has bought 60,000 books, costing 11,500 liras, for these reading rooms.

"Visiting teachers have been appointed for the villages which have no schools. We have also arranged for movable libraries for the benefit of the teachers.

"800 new students have been admitted to the normal school this year.

"Last year 622 pupils from the Lycees, and from the secondary schools 3559 graduated.

"A specialist has been called from Germany to reorganize our technical schools. For the Industrial School 12 teachers will come from Austria."

"MILLIYET"
January 4, 1931.

Educational.

Turkey is sending to Europe 33 students. Out of this number

6	will go to	Germany	for	Hydrography
2	" "	Vienna	"	pedagogy
4	" "	Germany	"	veterinary training
4	" "	France	"	history and geography
3	" "	England	"	naval construction
4	" "	Germany	"	mechanical engineering
3	" "	"	"	bridge construction
2	" "	"	"	history
3	" "	France	"	physics and chemistry
3	" "	"	"	forestry

"MILLIYET"
January 18, 1931.

PRIMARY EDUCATION.

Falih Rifki.

"Among all intellectual men there is a revolt against the primary education of the Turkish children in foreign schools. We need not discuss how just this revolt

is. The existing conditions will last until August only. Next year the government will oblige all the small children to get their education in our own schools.

"Until now the education received in the foreign schools as well as the education received in the homes from foreign instructors, have given negative results. We may say without exaggeration that not a single one of those who have passed through this channel has become a prominent man. The first effect of such an education is to alienate them, and to take away the possibility of their becoming good citizens.

"There is no probability that any education other than Turkish can succeed in Turkey. We are growing our children not for colonies but for our own country. Each of our children may learn one or two foreign languages, and after a certain age he may take education where he likes; but he must take his primary education in Turkish schools, and his young lungs must be accustomed to breathe the air of the country.

"The German education spoils the French, the French spoils the English. Any national education spoils or degrades the children of the other nation. Such is the case also in homes where children are put into the hands of foreign governesses and private teachers."

"POLITIKA"
May 6, 1931.

A new course will be put in the schedule of Lycees and secondary schools under the name "The Origins of the Turks and the Ideal of Turkism." This course will be taught in a certain class of Lycees, and our children will grow more ardent patriots. The textbook for this course will be written by a most competent man. To deepen the national traditions lectures will also be given to the students.

XXXVII

TURKEY'S ECONOMIC CRISIS
AND ITS REMEDIES.

EQUILIBRIUM.

“MILLIYET”
September 24, 1929.

By Jelal Nuri.

“War and the exchange of peoples have decreased our population, and made our towns smaller. On the other hand it has increased the population of Greece. In Athens and Piraeus the population has increased by 54%; in Salonica 43%; in Volo 50%. In our country only Angora has increased from 30,000 to 74,000. All other cities have decreased in population. The number of those who went from Turkey was three times as many as those who came in. Again those who came were farmers, those who went were artisans. Thus the equilibrium was destroyed. In Greece there are more artisans than are needed. We have not enough of them. We ought to produce more artisans, men of industry.”

Turkey is feeling keenly the necessity of economic betterment, and she is taking extraordinary measures to this effect. The papers are full of discussion on this problem. We give the following extracts:

Nejmeddin Sadik Bey says (*Aksham*, February 5, 1930):

“The Government has begun to deal with the most difficult question, namely, the question of economic betterment. This cannot be done by a miracle. No system of administration can make a poor country rich instantaneously. Economic and financial questions are beyond the scope of governmental laws and orders. Their basis is different. They cannot be controlled by the force of orders and laws. No Government can make its low paper currency rise to its gold value by an

order. The real causes must be discovered and dealt with accordingly. Our Government is taking some extraordinary measures for this purpose. Certainly such measures are temporary and abnormal, and only for a certain period. Again let us not think that these measures will turn the country into a paradise. Economic problems are difficult. We need patience and steadfastness

Yunus Nadi Bey, in his leading article (*Djumhuriyet*, February 27, 1930) finds the cure of the economic crisis in securing new markets of exportation, and facilitating the exportation of Turkish goods to foreign countries. The government must take new measures for this purpose.

"MILLIYET"

March 24, 1930.

Yakub Kadri Bey says that the Turkish people ought to find the hope of recovery and prosperity in itself, and not outside. All other methods, such as foreign loans, can give only temporary relief; they do not cure the trouble at its root. In any country economic development must be the result of continual collective activity. A government can only remove obstacles and show facilities; it cannot bring water out of the rocks miraculously as Moses did! There must be life from within the people.

THE WEEK OF NATIVE GOODS

November 12—19, 1930.

"MILLIYET"

November 15, 1930.

"Ismet Pasha will open the Week of Native Goods in Angora by a speech on the 12th of November. On the same day there will be a meeting at the University of Istanbul and at the Lycee of Galata Seray. During the week lectures will be given in the Mosques on

native goods. There will be propaganda by films, and advertisements will be posted in public places. There will be a competition of native goods, and prizes will be given for the best. There is a great tendency among the people towards native goods. With a few exceptions native goods are cheaper and stronger. It is hoped that the income from national goods will be raised to 200 million pounds within ten years. The Union of National Arts will work hand in hand with the Chamber of Commerce."

ANATOLIA IS BECOMING A DESERT.

"MILLIYET"

December 22, 1930.

Under this title Falih Rifki Bey has published a long article in which he blames the careless attitude of the government towards the forests of Anatolia. He says that if the existing conditions continue Anatolia will soon become a desert. To prevent this he suggests the following measures:

(1) To forbid burning wood in those cities where wood and charcoal cost the same price.

(2) In forest districts to forbid the use of wood as hedges, and not to permit the summer-barracks to be built entirely of wood.

(3) To cancel the contract of those who do not plant the number of trees claimed by the law in the forests where they cut lumber.

(4) To forbid the entrance of men and animals into those forests which are being stocked with new plants.

XXXVIII

THE IMPORTANT ROLE OF LITERATURE IN WESTERN CIVILIZATION.

THE DEARTH OF THOUGHT.

"IKDAM"

September 25, 1929.

By Jelal Nuri.

"The Bulgarians were an ordinary people fifty years ago; today they have sculptors, poets, and painters. The people are interested in modern currents of thought. They all read. With us it is not so. The higher classes are content merely with literature; the other classes are not interested at all in thought movements. We have not begun to use the method of Conferences. We have no literary society nor an Academy. We neglect all phases of life except the material. We ourselves are responsible for this indifference. We seem to like to stay where we are. Material and intellectual conditions are closely related. We must give as much emphasis to literature as to economics."

LITERATURE IN OUR SCHOOLS.

"HAYAT"

November 15, 1929.

By Mehmet Saffet.

This article gives some important criticisms of the school curriculum with some good suggestions.

"There are three questions with regard to the literary course in our schools: (1) What to read? (2) How much to read? (3) How to read? Our curriculum ought to be changed in these respects. It is burdened too much with the teaching of Turkish literature and Turkish history; whereas on the other hand we have omitted altogether the Western literature which is much higher. We do not say that we should neglect our national literature, but we say that we should make its study

briefers and give room to the teaching of the higher literature of the West, especially at this time when we are struggling to enter Western Civilization. It is the Western masterpieces that will inspire our youth with modern aesthetic culture. No young man can have Western culture without having studied at least parts of Homer's Iliad, Dante's Divine Comedy, Goethe's Faust. These are the masterpieces and the great sources of inspiration of Western culture. Through these masterpieces the deep and fine philosophy of humanity and life is imparted into our minds and hearts We must not expect to understand and assimilate Western life and culture until we translate these classics into our own language and give them a place of honour in our schools. Thus only shall we have taken an important step toward true westernization. In this way we shall be able to awaken a strong sentiment in our youth for the culture of western civilization Our old literature draws our youth toward an *Islamic* and corrupt Eastern culture; whereas we want to get away from it. Therefore we ought to keep our youth away from its influences. We must decrease the amount of Turkish literature in our schools, and increase the amount of western literature."

"VAKIT"

March 20, 1931.

Dr. Abdullah Jevdet Bey has given an address at the Turkish Club on the Aim of Art. He has called attention to the low moral tone of the present literature in Turkey and has said that "Art is not for art; it should be for the good of humanity".

Then he describes the great service which Harriet Beecher Stowe has rendered through her book "Uncle Tom's Cabin", in abolishing slavery in the U.S.A. He mentions some Russian authors who have served in elevating the social and moral life in Russia. He says

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that it is the duty of literature to arouse bravely the public sentiment in matters which oppress human life and keep it in darkness and calamity. The God of poets is one; it is truth spoken bravely and beautifully. Art awakens the souls of men, and influences them for better lives. Selfishness has no poem. The greatest joy is not in being happy selfishly, but in making others happy.

XXXIX

AGRICULTURE AND THE VILLAGERS IN TURKEY.

There have been published quite a few articles on agriculture and the farmers in Turkey. Ismet Pasha has said that it is one of the main lines of their policy to make the Turkish villager rich. An Editorial in *Ikdam*, (November 20, 1929) makes the following comments:

“Our agriculture is in very poor condition. No government in Turkey has brought about an economic revolution in our agriculture. During the last fifty years we have established agricultural schools, and we have sent students to Europe, but without any important results It is clear that with our present organization and mentality, agriculture cannot progress one step in our country Are we willing to cut down other expenditures and dedicate about forty million liras annually for this purpose? Are we willing also to find men who know the job scientifically and put this sum at their disposal? Then Turkey can recover economically and become a strong and civilized nation.”

“DJUMHURIYET”
March 13, 1930.

Yunus Nadi Bey advises strongly the development of agriculture as the right cure for this economic crisis. He says: “Industries and manufactures require big capital and expert knowledge, whereas agriculture is already the business of the Turkish people everywhere. Therefore let us develop agriculture and increase our production.”

“AKSHAM”

December 30, 1929.

Nejmeddin Sadik Bey writes as follows under the topic of “The Destruction of Ignorance”.

“In our production we are suffering terribly because of our ignorance. Our villagers have some fixed ideas in their minds which they never change. For example, they believe that if a forest is burned it provides fertile land, therefore they burn forests wherever they can do so. The people of Anatolia have thus been burning our beautiful forests without any idea of the great importance of forests to a country.

“Let us mention another example of this kind of ignorance. Olive oil is one of the best resources of Turkish revenue, yet our olive growers have a fixed idea that olive trees can give fruit only every other year. They have never thought of discovering the means of getting products every year. Therefore we have lost much, as statistics show: In 1925 our olive oil exportation was 11½ million kilos; in 1926, only 1 million kilos; in 1927, 11 million kilos; in 1928, 2 million only. Our farmers believe that this is an unchangeable law of nature! So we lose every other year.

“The same thing is true of hazel-nuts which are an important item of our production. Here are the statistics of exported hazel-nuts from the port of Kirason: In 1921, 18 million kilos; in 1922, only 7 million; in 1923, 18 million; 1924, 8 million; 1927, 26 million; in 1928, 8½ million only.

“These things ought to be investigated carefully and scientifically to improve our production.”

“MILLIYET”

August 31, 1930.

Ismet Pasha delivered an important speech at Sivas on the occasion of the completion of the Angora—Sivas railroad. He touches many points raised in the program

of the newly organized Independent Party. We give the following quotations:

"For the national government, the problem of railroads is the problem of national unity, national defense, and national politics, and the guarding of national independence.

"In Turkey the first railroad was begun in 1860. In 1929 we had 4000 kilometers of railroad built in Turkey. This gives an average of 66 kilometers yearly for 60 years. All these lines were owned by foreigners.

"Since 1920 we have built 1800 kilometers of railroad. This means an average of 180 kilometers every year, and all owned by the nation.

"We are a nation of villagers. The first year when I was Prime Minister, more than one third of the whole budget was coming from the villagers and farmers. We tried to lighten the burden of the villagers. That year the villagers were paying 40 million liras of the annual budget of 100 millions. Today the villagers are paying only 25 million liras of a budget of 225 million liras. Formerly they were paying 40% now 11% only. We are protecting the villagers."

XL

EARLY TURKISH CIVILIZATION.

"MILLIYET"

May 19, 1930.

Professors Mahir and Hamza of the Faculty of Medicine, and Professor Mouchet have examined 1000 skulls and skeletons of Turks and other races in Turkey. The result has shown that the Turks are the most perfect and highest of all the races in Turkey regarding ability and other characteristics. It has been understood that the Turks are like the Europeans in stature and the form of head. The facial angle of the Turks is 84—88 degrees, which shows high development.

But these skulls have been mostly from Constantinople. In order to verify these results it will be necessary to examine the Anatolian Turks also.

"DJUMHURIYET"

June 19, 1930.

Alaeddin Jemil.

"In this article Jemil Bey tells of a book entitled 'Le Monde Turc et sa Mission Historique', by Du Basri Guntekin. The author of this book states that the root of all tongues is Turkish; that Turkish civilization is earlier than all other civilizations; that the foundation of Greek civilization is Turkish, and the names of many Greek deities have been derived from Turanian chiefs; the word 'Academy' is Turkish, composed of Ak-Adam; Nomos is from Namaz; Kronos is from Turkish Karin; iron has first been discovered by the Turks; the Turks established the first democracy of thousands of years before Christ which was called Topa from the Turkish verb 'toplamak'; the first parliament was Turkish called Kurultai.

"It was wrong mentality surely to describe the Turks

with their old and great history as an immigrant clan in Asia Minor. Our great Saviour (Ghazi) made Turkey; now he will make the Turks, as Cavour and Mazzini made Italy and then the Italians.

“The physical Turkey has been brought up, now the real spiritual Turkey will be brought up, and the Turks will understand that they are the descendants of a great race.

“‘Turk’ means a free and independent man. Our great Ghazi will show us this fact in his Turkish history, and will give us life, blood and honour.”

XLI

PUBLICATION OF TURKISH HISTORY.

"MILLIYET"

June 5, 1930.

A special committee has been selected to study Turkish History. The Chairman, Tevfik Bey, the Secretary of the President, has delivered a speech in which he said:

"Our task will be to study and write our national history. Turkish history is not only full of glorious events as compared with those of other nations, but it has before all others, discovered, used and published the principal sources of the present-day civilization ensuring happiness and progress to all humanity. It would have been a great sin to omit such a glorious and important national history. Until recent times, the Greeks and the Romans have been considered as the sources of the present-day civilization, whereas today it has been proved that the Greek-Ionian civilization has been taken from the older Turkish civilization. We are indeed very fortunate that our Great Ghazi has granted his patronage to our committee. This is a great honour to us, and shows the importance of the task before us."

Note: The first volume of this History has now been printed, January, 1932, and three others are to follow. This is the only text book to be used in all the schools of Turkey for purposes of general history.

XLII

MARINE TRADE.

“DJUMHURIYET”
April 21, 1930.

Yunus Nadi.

In this article, Nadi Bey calls attention to the merchant marine of Turkey, and says:

“Turkey is a country bounded by the sea on three sides, yet our merchant marine is decreasing instead of increasing. The budget of the State-owned ships shows a deficit; private ship-owners do not find much business. Since the Lausanne Treaty we have the sole right of marine trade between our ports, yet the total tonnage of our ships is 102,000. This total includes all the boats in Constantinople, the Bosphorus, the Golden Horn, and the Gulf of Smyrna. In reality, the tonnage of only two German ships built last year, Bremen and Europe, is more than this. The merchant marine of Greece is 855,000 tons.

“The government must take measures to develop our commerce by sea. Our ships must not only serve between our own ports, but must start regular service to foreign ports, otherwise we shall remain like a small coffee shop content with a few customers daily.”

Note: Turkey now, January, 1932, has regular S. S. service with large modern steamers to Alexandria and Piraeus.

XLIII

SOME THOUGHTS ABOUT JESUS.

"IDJTIHAT"

June 15, 1930.

Abdullah Jevdet Bey has a short poem addressed to Jesus, "The Prophet of Love" as he calls Him. It is:

"I am also a wounded person, but on my Golgotha
I have no Magdalene to wipe my blood with her
silk hair;
My worship is *to love* in this cold land of vengeance;
Oh, Thou, whose love rises up always like a flame!"

"VAKIT" (Special New Year Edition)
1931.

(The Ahmediye Activity
in Constantinople).

The daily *Vakit* has published a special number on the occasion of the New Year. There are various articles dealing with political, economic and literary systems. One article is about Jesus Christ and the historicity of the Gospels. The writer is Omar Riza Bey. He is the agent of the Ahmediye at Constantinople. He began his activity at the Christmas season of 1921, when he wrote a number of articles denying the virgin Birth and the Crucifixion of Jesus. This caused much discussion in Constantinople papers. We gave a resume of these discussions in the July number, 1925, of the Moslem World Quarterly. Since then, Omar Riza Bey has published Ahmediye books in Turkish. Now he publishes an article in which he says:

"One of the most curious facts of history is that of the man Jesus. Jesus was born, lived and died, but none of his contemporary writers have spoken one single word about him. Neither Philo, nor Seneca, nor

Gamaliel, nor Livy mentions his name. Josephus mentions him in one passage only, and that has been proved spurious. The four Gospels tell of him, but they are later fabrications. The earliest of them, Mark's Gospel, has, according to Bauer's opinion, been written between 130—170 A.D. Matthew and Luke have copied from Mark. John's Gospel is later still, and has many differences from the other three Gospels. It has the Hellenic viewpoint, therefore it could not have been written by one of the Apostles. However, even if we accept these Gospels as written by the Apostles we cannot learn much from them about Jesus. They give some stories about him; they are not even biographies. None of them tell when Jesus was born.

"Thus this story is very old, hundreds of thousands of years old! It is the result of the fear of men, facing the terrible forces of nature, asking for mercy, and looking for a deliverer. This is the motive of sacrifice; men wanted to satisfy the gods. They even sacrificed their children, in the hope that some day the Saviour might come. This has been the expectation of the Jews all through the ages. But this hope was not realized, and later a new type of Messianic literature developed.

"Mithraism was dominant all over the Roman World, and this story was adapted by the Roman Christians. Thus it became the inheritance of all the European peoples. It contains nothing but the expression of the feelings of primitive men in past ages."

LITERACY AND ADULT EDUCATION.

The following is a report of the schools and reading rooms established in Turkey in order to teach all citizens to read in the new script.

It is reported that at the present time 569,000 persons are attending the popular schools in 62 provinces. In many places the people themselves have opened such popular schools at their own expense. This year 12,692 such schools have been opened; 11,073 teachers have served in these schools. Of the students 199,156 are women and 350,702 are men. This means that 65% were men and 35% women. The average expense to carry each school has amounted to 79 liras.

Reading Rooms also are being opened continually. There are today 1,250 such rooms. This year many more will be added to this number. Besides these reading rooms moving libraries also will be organized, so that they may serve in different places. The Ministry of Education has spent 11,500 liras in buying 5,691 books and has presented these books to these Reading Rooms. The Government is planning to open schools in all villages where there are no schools yet.

“VAKIT”
December 4, 1930.

“MILLIYET”
December 3, 1930.

Educational.

A law will soon be passed according to which no man who cannot read and write in the new script will be employed in any office.

“DJUMHURIYET”
December 3, 1930.

The Minister of Public Instruction proposes to establish in Angora a University, a National Library, an Opera, a Museum of Revolution, and a Museum of Antiquities.

"YILMAS"
April 2, 1931.

According to the statistics published by the Ministry of Public Instruction in the school year 1928/29, the total number of teachers was 18,483 (male 13,635, female 4848). The number of primary school teachers was 15,748 (male 11,253, female 4495). In the secondary schools there were 2248 teachers (male 1896, female 352); in the higher schools 485 teachers. In four years the number of teachers has increased by 2234. Total number of pupils 520,581 (359,844 boys, 160,737 girls).

XLV

THE FIRST BALKAN CONFERENCE.

(Written for publication in an English Paper.)

The first Conference of the Balkan countries was held at Athens, October 5—12. Six countries had sent delegates to participate in these conferences — Rumania, Yugoslavia, Greece, Bulgaria, Turkey and Albania. Athens was decorated with the flags of these six nations, flying side by side. This event in itself indicated great progress, in view of the bitter experiences of a few years ago at the close of the Great War. At that time it was almost a crime to whisper the word peace or reconciliation among these countries; today representatives of these six nations have assembled together under the same roof to consider the problems which cause difficulty in their mutual relationship, with the intention of discussing them with the right attitude and trying to find the right way for their solution. It was a sight to see in the large marble stadium of Athens the youth of these six nations participating in the same games, shaking hands with one another and cheering with great enthusiasm, whereas just a few years ago these same youth had been shedding each other's blood in a spirit of vengeance and hatred. Certainly the present spectacle showed great progress in the way of international peace and goodwill.

The following are extracts from the Turkish Press with regard to the Balkan Conference:

THE ROLE OF YOUTH.

"MILLIYET"

October 11, 1930.

By Zeki Mes'ut.

"The Balkan Union is an ideal for whose realization this disturbed generation is struggling. It is this gene-

ration that cannot get rid of the influence of bitter memories awakened by the words 'Balkan' and 'Macedonia'. However, these bitter memories and experiences have schooled us and have helped indirectly to the birth of this ideal. In order that the Balkan Union may become a reality, the ideal which is born of the school of experience must win the heart of youth and be backed by its love

"To bring the youth nearer to the aims of the Balkan Conference, Balkan Athletic Games have been arranged besides the Conference. The young sportsmen of the nations taking part in the Balkan Conference, will play together in the Stadium of Athens and will make the acquaintance of one another. The kind of sport that does not encourage individualism, jealousy, and superiority, fosters the feelings of sympathy and love. It is this that is expected from these non-professional sports. In these games we must sacrifice personal caprice for the good of the nation and society. We think that the greatest aim of the sport is to unite or harmonize the interests of the homeland and the high virtues of manhood."

"MILLİYET"

October 18, 1930.

The President of the Balkan Conference, Mr. Papanastasiou, interviewed by the Turkish delegates, said:

"The Turkish delegates have won the hearts and the gratitude of the Greek Nation. We feel as brothers and henceforth we have no claims on each other. We are thankful for the kind words of the Turkish delegates about us. The mutual approach of the Turkish and Greek nations will be a factor in the general *rapprochement* of the Balkan States. This was a right step towards a peaceful solution of the Balkan problems. The spirit of friendship has been developed."

THE NET RESULTS OF THE BALKAN CONFERENCE.

"MILLIYET"

By Zeki Mes'ut.

October 16, 1930.

"..... The First Balkan Conference produced the conviction that the Balkan nations can solve their problems among themselves. This is the greatest task the Conference has accomplished. The problems may be solved soon or late; the discussions may be sometimes unfriendly and sometimes friendly. These do not matter very much. The essential point is that the Balkan Nations have understood the costly price they have paid for foreign mediation in the past, and have resolved to solve their own problems by themselves, face to face. The Balkan Conferences will follow one another. The Balkan Ministers of Foreign Affairs will meet once in a while to discuss their problems. Surely all these means and methods will accomplish a great deal in the way of right and peaceful solution of all problems."

XLVI
RELATIONS BETWEEN TURKEY
AND GREECE.

“MUHIT”

December 1930.

Muhit publishes an interview with Venizelos, and records the following remarkable words which he has spoken with regard to Peace and War among nations:

“There is one thing which is a fact: War has become an unprofitable thing, both for the defeated and the victorious. It has been a profitable thing in the past perhaps until 1870; even that is questionable. But now it has become definitely clear that war is harmful and disastrous. This fact has been well understood by all nations, and to a certain degree by the politicians. I believe that some day if a few ambitious or idiotic politicians attempt to drive nations into warfare, nations will rise up and expel these criminals.”

Particularly speaking about the relationships between Turkey and Greece, he said: “The Turkish nation has put the past altogether aside and has welcomed us. I appreciate this very much. I take it as a great privilege for me to strengthen yet more the ties of friendship between Turkey and Greece.”

XLVII

THE PEOPLE'S PARTY.

"MUHIT"

January 1931.

One of the questions that have been discussed in the Turkish papers is the system of government by one party or two parties. In the daily paper *Milliyet* a number of prominent persons, such as Faliḥ Rifki, Yakub Kadri, and Zeki Mes'ut, have expressed their opinion. Muhit, in its Editorial in January, give quotations from all these writers, and discusses the whole question, especially comparing Kemalism with the aims and methods of Fascism in Italy and Bolshevism in Russia. The Editorial says: "The great Turkish Revolution has been achieved with the cooperation of all classes of people, the villagers, labourers, artisans and merchants; therefore they all have political rights. Kemalism is a doctrine which aims at the development of the country by keeping capital and labour in harmony in all departments of business. The great Mustafa Kemal is not convinced that the country will develop harmoniously through the system of one party, therefore he has approved and encouraged the organization of a second party."

Note: The Second party was later abolished, leaving now, January, 1932, the People's Party of the Republic in complete control.

XLVIII

FOREIGN CLUBS AND SCHOOLS IN TURKEY.

WHO IS EDUCATING OUR YOUTH?

"SON POSTA"
February 12, 1931.

M. Zekeriya.

(*Son Posta* is an evening newspaper belonging to the opposition group.)

The following extracts relate to the Foreign Schools and clubs in Turkey, and general missionary work. They show the anti-foreign view-point only.

"In Constantinople there are twenty foreign schools of all grades — primary schools, high schools and lycees. Of these schools twelve are French, four American, two Italian, and two German. The total number of students in these schools is 10,000, and at least half of these pupils are Turkish children.

"Over against this there are fifteen Turkish lycees in Constantinople and of these three are military lycees. That is to say, half the Turkish children of Constantinople are being educated in Turkish schools and the other half in foreign schools.

"In Constantinople there are two Y. M. C. A.'s and one Y. W. C. A. Every effort is made by these associations to attract the Turkish youth. Because of free lessons, every kind of plays and good amusements, those associations are day and night full of youth. American education and the Christian spirit are imparted to the Turkish youth.

"Over against this there is in Constantinople only one Turkish institute which the Turkish youth can attend. It is the Turkish Club (Ojak) which is day and night empty, because nothing is done to attract the youth and to entertain them.

"I write these lines on the occasion of a letter which I received from Angora written by several young men. They complain about the Turkish Club at Angora and say:

"The Turkish Club of Angora discourages us instead of encouraging us. We consider the Club as a temple. A temple is open to all and anybody can enter it without any ceremony or fee, whereas only those attend the conferences and evening parties of the Club who pay fees or have a special invitation. For this reason the Club is actually an institution of the privileged ones, and we are sent away from the gate. If the Club is a temple, we want to attend it. Do not send us away from the gate to the coffee-shops."

TURKISH YOUTH IN CHRISTIAN ASSOCIATIONS.

"SON POSTA"

January 23, 1931.

"In Constantinople there are two Clubs: one for young men and the other for young girls under the names of Y.M.C.A. and Y.W.C.A.

"The name is Christian Association but the members are almost entirely Turks. Why do the Turkish youth attend these Christian institutions? A young man answered thus:

"These institutions save us from the coffee shops. Where shall we pass our time after school hours? There we have every kind of sport. A fine library is at our disposal. On Saturdays a tea party is given. We take baths and rest in warm and comfortable rooms. This is why all youth attend there.'

"On the other hand, the Turkish Club of Angora has spent from four to five thousand Turkish pounds for a play of French artists Under these conditions we question the usefulness of the Club of Angora."

"VAKIT"

March 28, 1931.

Sadri Etem Bey has written an article against the Y.M.C.A. in Turkey. He says: "Cinemas and clubs are the forerunners of western imperialism. The foreign clubs are affecting the minds of our youth like a screw. I know a boy of 19 years only who wears a tricoloured flag in his buttonhole. I told him not to wear this flag but he refused flatly. I understand that he had been influenced by another fellow who was attending a foreign school and club.

"The Ministry of Education forbids all the pupils in Schools to attend sports-clubs. But this increased the attendance at the Y.M.C.A. because pupils are going there now for matches. Our youth are feeling attached to these Y.M.C.A.'s even more than to their homes and schools. Last year these clubs could secure a contribution of 30,000 liras from the Turks. These things must be stopped and our youth must be prevented from attending these clubs, or else we shall see our children attending the church also."

WE NEED AN AUXILIARY LANGUAGE.

"YILMAZ"

March 8, 1931.

"A Bulgarian who graduated 60 years ago from Robert College, in an article in *La Bulgarie*, describes the service which this college has rendered to the new born Bulgaria. All the statesmen of Autonomous Bulgaria have been graduates of this school. For some time half of the students were Bulgarians. From this school have come out famous Bulgarians. This old man praises his Alma Mater.

"If Bulgaria had not had in her first years of independence young men graduates from an American School, the organization of the state would not have been so easy, and perhaps Bulgaria would have become

a Russian colony. Bulgarians are grateful to Robert College. In the same way we also are grateful to the Lycee of Galata Seray which has taught us westernization. Let us say openly — we accepted westernism, and the first road to westernism is language. If we do not know foreign languages, how shall we come into contact with the West? Robert College is older than Galata Seray. We think a very limited number of Turkish students attended that school at that time. If we had benefited from that school as much as the Bulgarians did, perhaps our Revolution would have happened earlier, as the Bulgarians became westernized as soon as they seceded from us.

“Some respectable men criticize such schools as cosmopolitan and missionary. Let us think in cold blood. Robert College is a purely Protestant missionary institution, yet it has not converted Moslems to Christianity, nor even the Orthodox Bulgarians to Protestantism.

“As to cosmopolitanism, we have the right to ask: This school has given Bulgaria thousands of statesmen who have founded the Bulgarian nation. Have there been among them any who have denied their nationality or become denationalized?

“Besides, before the founding of their respective States the Bulgarians, the Greeks, the Serbians, used to send to Europe groups of students. Were those students denationalized and did they become French or German? What does cosmopolitan mean? It means carelessness of one's own country, or countrylessness.

“Again, Robert College and other foreign schools are adapting themselves to existing conditions. Today the majority of the students of Robert College are Turks, so its old aspect has been changed.

“Our aim is not to make any propaganda for this College. We think that in such a period as this, when we are in need of an auxiliary language, schools like Galata Seray must increase in number. In olden times

it was impossible to establish by local means schools like Robert College, but now it is possible. We need to bring Professors from Europe. Let us confess that we need such professors. We are glad to hear that a French assistant director has been called for the Galata Seray Lycee.

"Let us repeat, we need for some time an auxiliary language to raise the educational level of the country, and to establish westernism and nationalism. We need such a language until Turkish becomes a perfect language of culture."

Y.M.C.A. BECOMES A STIMULUS.

"DJUMHURIYET"

June 4, 1931.

The writer of this article calls attention to the activity of the Y.M.C.A. in Turkey and says: "In order to protect our youth against the dangerous activities of these organizations, we ought to imitate them and establish such institutions along the lines of sports, amusements, meetings and discussion groups, libraries and reading rooms. If we cannot do this of course youth will attend foreign institutions."

XLIX

ETHICS IN THE NEW TURKEY.

1931

A Review of an Important New Book

THE MORALITY OF LOVE

or (Morality based on and motivated by Love).

By Hilmi Ziya Bey, Professor of Philosophy in the Lycees of Galata Seray and Istanbul.

Hilmi Ziya Bey has published a very significant book of 350 pages. Perhaps no other book published in Turkey for many years contains such a spiritual and moral quality as this book. "It is a book for careful meditation and repeated study" as the author says in the Introduction. He summarizes his main thesis by saying:

"My thesis is to reconcile Jesus with Nietzsche. These two masters show the extreme poles in ethics. One is mystical, and the other rational and their viewpoints cannot be harmonized. Yet I have endeavored to reconcile them, that is, to reconcile Idealism with Realism, the individual with society, man with humanity. That is the central point in this book."

The book has three main chapters, each dealing with questions relating to the spirit, morality and politics respectively. Each chapter begins with a text. The text of the chapter on the Spirit is from Socrates — "Know Thyself"; the text of the chapter on Morality is from the words of Jesus, — "He who loses shall find"; and the text of the third chapter on Politics, applying the principles in the previous chapters to political life, is from the Koran, — "Why do ye say that which ye do not?"

The author gives four degrees or stages of morality according to their basis or motive:

(1) Those who are motivated by fear. They want to be good because they are afraid.

(2) Those whose morality rests on hope of interest. They want to be good because they are motivated by the hope of getting a position or prospering by it. That is the morality of the citizen.

(3) Those who are motivated by pride. That is the morality of the patriot.

(4) The morality of love, or the morality whose motive is the love of good. That represents those who want to be good for the sake of good; those who defend Justice for the sake of Justice. That is human Patriotism.

..... The author has evidently been much influenced by modern Humanistic literature, and to a large extent is eclectic in his teaching. He humanizes religion and ethics. Apparently he has not much room for religion in the reorganization of human society. Yet the ideas in this book show a great step forward in the understanding of life. The strong emphasis on justice, righteousness and especially on love as central in individual and social Ethics is very significant. The author does not claim supremacy for any one Prophet in the religious history of mankind, but endeavours to see them all by the same test of goodness and love. This is surely a very significant change in the Moslem mind. Nowhere in Islam can one find such liberty of thought in the discussion of spiritual problems and the analysis of their real value. The book may be considered as a landmark in the evolution of ideas in Turkish Islam.

Page 44: "Who is the great man? The true carpenter is not the one who promises many *dolabs* (cupboards) but the one who makes one. The true architect is not the one who pictures wonderful imaginary buildings, but he who builds one. Do not be deceived by bright talk. Do you want to see a really great man? Look at the man who has sacrificed his life."

Page 85: "Love your work. Never work for the hope of profit, or for fear but with true love for your work. This is the way all great artists have done. The prophets of Israel became our leaders while they were ploughing the fields with oxen. Ghandi led the people by spinning cotton wool."

Page 151: "If law is the result of the morality of love, it is all right. If, however, it is the product of a patriot who has not saved himself from the trait of selfishness, it will not be a guardian of justice, but rather will destroy humanity and establish oppression."

Page 153: "The goal of a true patriot is not his own nation, but humanity. Yet he has to begin with his own people and country in order to reach humanity."

Page 154: "The power of the spirit is the power of morality, and the power of morality is the power of an advancing life. The victory of Jesus, the victories of Mohammed and Husein, the victories of St. Francis, St. Paul, and St. Ignatius, the victories of Garibaldi, Ghandi and Lenin are only through the power of the spirit."

Page 160: "God chose the weak in order to vanquish the strong. He who boasted only of his wealth could not save himself from fear; he who trusted only in his sword soon lost his peace and rest. But God, in order to vanquish the proud, chose those who were obedient to truth."

Page 176: "The essence of manhood is inner liberty; and inner liberty can be achieved only through love. A friend asked me why virtuous men do not appear among us; why we have no persons who follow an ideal with courage and sacrifice; why we say, "The world may go wrong, what is it to me?" Why do we not have courage? Well, courage comes out of faith; when faith in humanity, in power, or in self, takes the form of passion and love, it overflows, and man takes courage to sacrifice himself for it. You cannot

sacrifice yourself for nothing. Courage must be for an end, and when that end is human, it becomes moral and praiseworthy. Virtue can only come out of faith, and a great faith is always rare. Why do we not have virtuous men? Because we have no faith which puts the value of self-sacrifice above all other values. When great faiths are born then true courage and real self-sacrifice will follow them."

Page 179: "The only way of salvation for your souls is in love. Never oppose nature, and never attempt to kill your inner energies. Have as your goal not the extinction of your desires and passions, but the unity of your soul and all its powers with nature.

"Love all men: open your heart to all things so that your love towards a person may not lead you to selfishness and jealousy, to the Hell of revenge and oppression. *Love all truth:* give your heart to humanity, so that you may not despise imperfection in comparison with perfection. Do not classify things as good and bad. *Forgive your enemies:* never nurse revenge against any person.

"Open your souls wide to facts, to truths, and to love, not to mysteries and the unknown. Because mysteries will keep you always in fear, and fear never inspires faith. Faith means peace and restfulness, trust and power. You cannot arrive at faith by fear.

"I tell you that love is the only way to reach the Temple of Friendship. Be in the company of those who see all humanity in man, and who have the morality of love. Be a friend to those who seek the elixir of life, those who follow the path with steadfastness.

"Lead all men into the *Society of Friendship* which is the only true and free society; because there is no other way but Friendship which will lead us to true Liberty."

Page 212: "Nations which have oppressed have been erased from the stage of history. Nations which have

subjugated the world with the sword have disappeared long ago under the rolling tide of events. In the dwelling places of those old Rulers winds are blowing today. Where is Assyria? Where is the glory of Ancient Persia? Where are the great armies of Jengiz? All these nations which have oppressed and have not believed in virtue and morality, have been ruined under the power of events.

“But those nations which have not oppressed, which have not taken pride in the sword only, which have known the value of virtue, and have produced heroes of morality, they have drunk of the wine of eternity. There is no death for them, because they have served humanity, have not lived to satisfy their selfish and animal desires, have pursued virtue, and have been thirsty for eternity. They are worthy of immortality. But we see only winds blowing over the ruins of the old Assyrian Empire; the naked and hungry people of the *Prophets of Israel* are living still and are active in the world today. The language of Socrates will live forever. The Book of Mohammed will make immortal the life of a desert people. Those nations which do not exercise oppression and injustice, which believe in virtue, shall never be vanquished.”

Page 214f: “How many models of virtue can you find in all Ottoman History? Why do we not see men of great courage and self-sacrifice produced among us? Why is it that *Jesus* has a St. Paul, and St. Sebastian has thousands of followers, but we have not had one true follower of Bedrettin’s sacrifice, or one person following the path of Kemal? What is lacking is not courage, but a new man. Because it is necessary to sacrifice not in order to become victorious, but for love only.”

Page 188: “Come together and gather at the Temple of Friendship, for its own sake, and for the sake of being good, to forgive imperfection, and to do away

with revenge. In this Temple there is no difference of class, or groups, of language or country, there people come together in order to forget those differences, to be saved from isolation, to reach the unity of mankind.

"The inescapable end of all Democratic Government is anarchy leading to domination and despotism. The best living example of this is the U.S.A. Another example is the Soviet Government going into communism. These two types are antagonistic. In one the dominating element is the liberty of work; in the other it is the control of duty. But in the U.S.A. the liberty of work will end in economic and political despotism; and in Russia the control of duty will stop the activities of art and thought and will revert to the Middle Ages. The future of humanity lies in neither of these two movements, but in another administration combining work with duty, control with freedom, the individual with society, humanity with one's own country."

L

THE QURAN IN TURKISH.

Great enthusiasm has been created in the Turkish public by the reading of the Quran in Turkish in the Mosques. The Turkish press describes this enthusiasm in a vigorous tone.

Now in many Mosques in Constantinople the Quran is being read in Turkish instead of Arabic. The call to Prayer also is made in Turkish from the Minarets.

On the Holy Night of Qadr (February 4th) a choir of about twenty-five chanters read the Quran in Turkish in the great Mosque of Aya Sofia at Constantinople, and the whole service was broadcasted all over the country by Radio.

THE QURAN IN TURKISH.

“VAKIT”

January 24, 1932.

“The day before yesterday Hafiz Yashar Bey read the Quran in Turkish in the Mosque of Yerebatan. This is not the first time that our scripture has been translated into Turkish. The Quran has been translated and published in Turkish by different persons at various times. This time Hafiz Yashar Bey has chosen one of these translations and read it before the public with his strong and beautiful voice. The reading of the Turkish Quran has impressed the souls of the devout Turks more than the reading of the Arabic Quran. This event is of particular importance because it happens for the first time in our history.

“The words contained in the Quran are not written to be incomprehensible to the people. On the contrary, they are written to be understood by the people. The more people understand these words the better it is. The only means to make the Quran understandable

to the Turkish Moslems is the translation of the Quran into Turkish.

“It is not fair to compare the Gospel with the Quran; but the translation of the Gospel into the language of all the Christians has been conducive not to weakness but to the progress of Christianity. A comparison of the number of Christians with the number of Moslems will establish this fact. Are not the Americans, who read the Gospel in English, the most earnest preachers of Christianity?

“The same arguments for the translation of the Quran are true also for the reading of the Turkish Quran in the Mosques. In fact some chapters in the Quran are really taken from the ancient Holy Scriptures. They describe the life of the ancient Prophets with an emphasis on facts that are useful for all men. Another important portion contains principles for a virtuous life. The more all these are made accessible to the common people by translation, the more they will be appreciated. This is the aim of the reading of the Quran among Moslems.”

END

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